# A Prologe buto the

#### newe Teftament.

news Letterneme.

The as the olde Teltament iga boke wheren ig weptie notonly thelawe a comaun Demented off God: but allo the actes & Dedes both off thofethat haue kepte the la

me andof those that hane not fulfplied them. Evento is the new tellament a bo he where inte wertennotoninthe Gol pel epromes of Dab but alfo the actes and bedes both of hichas belene theren

and of thole that be enenot

For Guangelpon is a strike wordel tuhat Gu and is as much to fapeta Englythelas a nelvon good menage good newes/good nerper to lape. bynges orfuch a cofortable word as ma kern a man to lynge/ to be glad/ anbits harte to danne for tope. Lyke as whan Danidiad ouercome greate Boliati. Ther came a good fwete mellage teafor table new tydynges amonge thepeople of the Jewes/that theyr craell enempe was flanne/and they not only belynered butreftored to tove ad peace/which can fed the to fynge/to baunce/and to be glad Euenlo is this Euangelpon & new tella ment of Bod a foyful and mery tybyinge publythed by the Apostles thosow oute all the worlde offacene Danid whiche fought with synne/with teath/with helf and with the deuel: a hath onercome the and bely degall this he hath bely ueven

inftiffen/e faued the that beleue in hym without ony belevuynge. Not only this buthe hath mawagrement for the 3 with God/ and brought the buto hys fauoure agapue/pf they keadfally beleue tt/ and

beconftante in fapth.

This mellageand cofortable newed this Enangelplh & gotly new sytyng/is called anew Cellament/becanfe that lybe as whan a ma betteweth his goodes Defore his beath/ his teffament is/ that the hepres named therin thall have bes goodes beftipbuted amonge them after his reath Even to Chris lyke wife befo se helbuid bye/comambed and charged shat after his beath this Enangelyon or Colpel thulb be publyfbed in al the work Del & that buto enery one that beleueth al his acodes thuid begene in pollelyof that is to lave. Dis lyfe/ wherwith he hathfundowed by trath. Distighteouf melle/wherthosew he hath bestropedlyn ne. And hig faluacyon/ wherby he bath ouercome euerla Cyng Damnacyon. Dow fana poore ma bepnge tangled with fyn me/Death and hell/ beare nothringe more confortable/then fuch good fwete tyby no ges of Christipee he must nedes be glad pf he beleue that it is true.

for the ablylhyinge nowe offuch a fayth/God prompled this his Holpel and tellament/by his prophetes in diverse places off the olde testament. As soul layeth Koma. 1. Jain put a part to preach the Golpel of God/which he prompled aforeby his prophetes in the holpel of for/which was be-

gotten of the sede of wanth sc. And to be clare part of them: God madefyrs a notable promesse/whan he sayde done the sevenesse. If, I was put enemyte be twent the st the woman/sedewent the sede of hyrsedecthes ame shal tread down the pheade/sc. Christ is the womans sede which had trode downe the deness head that is to saye: synne/death/hell/s al his power: so, wythout this sede can no ma

efcape fynne/ Death/noz bell.

Teem Gene. rri. God made this promes buto Abraham layenge. In the lede that at the nacross of the earth be bleked Christis the lede of Abraham. Gala. iii. which had bleked at the worlde and dely mered by fro the curle that fet upon Ada and his chyldre whan he had france lot that they where at in bondage a lubter eyon of lynne death/a hell. Against they carle now both the Gospelicrye openly. Who so ener beleveth on they sede of Abrahas shalbebiesed a made ryghteous a shallyne a be laned for eneries Christiayeth Johan. 11. He that beleveth on me shall never bye.

Moroner he prompled buts Danid.
i.Reg. by. layeng. I wyl after the raple by thy lede/which that come of thy body his hyngdome wyll I kablythe/he that buythe an housefor my name/& I wyl ka blythe the seate of his kyngdom for energy wyl be his father & he shalbe my sound ac. This is the kyngdom of Chris/whee off the Gospel makethmencyon/an energy lastynge kyngdom off tyse & saluacyon/wheth at they that verene come outcost

prefonof france beath. Such promptes aremany mo in the old a new tellamet

Thus is the Bolpel now nothprigel but a preactivinge of Christ the fonne of Bod and off Dairlo/ true God and man which with hig beath and refurreceyon hath for eure fakes onercome beath ant hell/and the fyunes of all them that put thepr truft in bun, Se that the Befpell mare be called alheite of longe oracpon of Chritt:fot one may describe it shortly and with fewe wordes / & anothermave Delcepbe it atlength. De Delcepbeth itat length / that wryteth many workes and wordes of Chrift /as the foure enange. likes do Buthe defceybeth it Chortelpel that fpeaketh not much of Chriftes wor Des & myracles:but Declareth with fewe wester how he by his beath and refurrecepon hath onercome (pnne/wath/and hel/for al thez that beleve on hum: as we ter and Dani Do.

Take thou good hede therfore/ that thou make not of Chril Rioles/nother or the Golpel the lawe/as menhane do ne intrines pall. Forthough the Golpell condempne not ryght good workes/yet doth it not require our eworkes for ony fuch intent/that we thinds be made ryght teous or laned by they. Jee contrary wys le/it enther requireth them: because we are faued aireby. But specially to settle forth the fayth in Chris/and pronoheth men to belene on him: namely that he for oure lakes hath oue rome synne/death/and heles so revoted by but o ryghteous welle and lyse; and laned by/not by oure

worked: but thorowehld owne worked/ eventy his death & pallyon. Info much that we maye beas bolde of his death & bletory/as though we had bone it once lelves.

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Where as Christ now in the Golvel and weter alfo and wault in theyr Ept Bles gene many commaundementesand boctepnes/and expounde the lawer effeme thou that lyke as all other workes and benefpces of Christ. And irke as to knoweding worked and acted (g not yes the ryghte knowlege off the Bolpel : for therby knowest thou not yet that he had ouercome Tynne/ Death/hell/ and the Denel. Euen lo halt thou not pet the perfect buderftantpuce of the Bolvell though thou knowed fuch doctrones a comanne Demeteg:but whathe borce cometh that fareth. Chrift is thynes wn:both body/ bocterne/ workes/ beath/ refurrecepon/ e al thathe is/hath/bath/or is able to bo

Thus we le that Christ bleth no violence norcompullyon: but with lone and hyndnesse calleth he enery ma & sayeth. Blesse are the poore, &c. blessed are the meke. &c. blessed are the mercyfull. &c. And the Apostles also in theyr Epistles ble ener in a maner these wordes. I erhorce you. I beseiche you. I pray you. So that men may se and perceaue on enery spoechow that the Bospel is no lawe bo keibut a very preachynge of the benefytes of Christ beclared buto vs/and gene by to be our owne/yswe beleve. But moles in his boke copelleth & punisheth sore: sor brisa wryter of the lawe/ & an ereenterof the same. As for him that beleveth/ ther is no lawe genen but him: as S. Paul sayeth. J. Tim. j. because that by farth he is made ryghteous/cestored but lyfe/ & saned. Nother hath he nede of ony thyngels but to beclare this faith with such good workes as God hath co-

mannteb hpm.

pee where true fayth ig/there canot the man that hath it refrance/bur bectas reth him felfe and breaketh out by good workes. And forall conerfacton & boms ges/he ordieth them buto the profpt off bigneabbout: telone him a to belpe him with his body agoodes/ ene as he ferth that Chrifte hath tone for him: & Co folo weth he the ensample off Christe. This was Christes meaninge also / whan at hts bepartynge he gaue none other commauntemet butloue:wherby men might knowe/who were his disciples etrue be leuers. for were good workes and loue breaketh not forth/ther (g (boutles) no ryght farth: there bath the Bolpel taken no furebold/& theres chriftnothnowe.

Take hedenow/& order thy lelfelo in the bokes of the olde a new testament/ that thou mayest know to reade it after this fallyon:namely/that thou before sure of the great lone a mercy of Bod in Christ/ a so exercyle thy lelfe in lone and good workes/that the name of Bod and his doctrone maye be had in bonous Els is it but a bayne readynge of Christs testament. But of we so reade the worde of Bod/that we fele what the reches of his mercy is towarde ba/and ba

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ne luch luft and belyte therein/ that we ca be contenteuery ma after his po per to thewethe fame kyndnelle buto our nech boure : then bleffeb are the epes that fe the thinges which we le: & the eares ac. for this is even the bery worked bod that who to ener both fo reade or heare Bods worte/that the whole luft & ochre of his harte is to lpue therafter/ the fame bnderftandeth what he reade: e is no bayn hearer: yee God hath prompled to increase the knowlege off hys worde in fuch men. Here buto pertagne al the pro myles off the ferpture made buto them that feare Bodg delyte in bys comauna tementes:that is to lave/bute at fuch as beare of read Bobs worde/ are content with al theyr hartes to lyue ther after/ enery man as Sob bath called him.

If then be a propice/Loide/Judge/
or heade of the people/a hall limb belyte
and loue to Gods worde/that then cank
fynde in thyn haste (acceptyme as God
comaindeth the) to know ene person in
indgement/to have the boke of the lawe
of god by the/a to kepe the buts the tule
that he hym selfe hath described for the
in the.rij.chap of Deuteronomyonithe
art thou blessed a partaker of al the peoingles that ever God made buts them
that feate him.

If thou be a Bythop of Week & hak fuch belyte in the word of god that thou cank be content with all thy hart (as upe as thou mayet) to be luche a thyritual thepperbe as youll be keybeth in the fyek Eucle buts Timo. E in the epilie

to Tring: then marefithou be fure to be bleffed, and to be partaker of al the good that ener God prompled but them that

feare hym.

fysally/who soener thou be man/wy te/servaint or chylde: yf thou bediligent in the estate that God hath called the but to/not folowynge thone own invencyon: but ordrynge thy setsafter the commanu dement and worde of God/and cantifyn de in thyne harte to lyve therafter: then arrethou surely blested/andpartakerals o of all the promyles that ever Godina

Debnte thein that feare bim.

3ff we enbeueure ourefelues to reade Bods wordeafter thys maner/then mape we be fure that his bleffyngefhal leghtebpon bs/then that the trueth pro fpere and go forth amonge beithen that Bodbe truly ferued and honoured: then that oure prince be obeyed: then thall no Cebycyon prenapte: then thall Bods wor bebe truely preached: then that the poo rebe wel proupbedfoz. Summa thefhal enether that now are against the trenth have occasyon to lone it/to beconverted onto te/to folowe it/and to receaucit/to the greate worthyppe of the boctryne of God. To whome for thighte new Tella ment be honoure and bompnyon / prayle and glosp nowe and energ amen.

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### What S. Wathew conterneth.

Chap. i. The genealogy of Chrill/ & mariage of his mother Mary/the angel latilfyeth Jolephs myobe.

Chap. ii. The tyme & place of Christes berth/the wyle menoare there presentes/Christ flyeth in to Egypt the yonge chyldren are flayne/Christ turneth in to Balyle.

Chap. iti. The baptyme/preachynge/goffyce of 3hon/and how Christ was baptyled of hym in Joidane.

Chap. itij. Christ fasteth/a is temp= ted/ he calleth weter/Andrewe/ 7a= megand Ihon/a healeth the freke.

Chap. b. In this chap. and in the two nexte folowynge is coteyned the mooth excellente a louynge formen of Christ in the mount/which is the bory kepe that openeth the biderson-bynge in to the lawe. In this Chap. specyally he preached of the bis, beatimbes or blessynges. Of mandangh tet/wrath and anger/ of adminterye/of swearynge/of suffering wrose/s of love eneurowarde a mas enemyes.

Ofalmes/prayer/ & fa Chap. bi. Aynge. Weforbybbeth the carefulle

hynge of wealthy thynges.

Chap. bij. De forbybbeth folpfhe temeraryous indgement/reprouch proceely:exporteth buto praper/wal neth to beware of falle prophetes.

Chap. beij. Chriftelenlerh the lepel bealeth the captarnes fernaut/hel peth peters mother unlaw/ apllet the fee. torpueth the Denels oute of the polleffed into the fwyne.

Behealeth the pally/ca Chap. Ir. leth Mathew/answereth forhisbl Kiples / healeth the woman off the blondyffue/helpeth Jayaus wiighte geueth.fj.blynbme fyght/wakethi bom mato Cpeak/bryneth outa teut

Chap. r. Be fendeth out his Ape les to preach /geneth the charge tes cheth a coforceth the againftrouble

Chap. II. 3bon baptift fendethi Chrift be answereth the rebuket the buthanfull cytics/ & lourngly et bosteth me to take big yoch boo this

Chap. rif. The Difciples pinche the eares/he exculeth them/healeth the dived had helpeth thepostessed that was bipnd & Dom / rebuketh the that wold nebeg baue tohens/e lijeweth whotshis brother/lyfter & mother,

Chap. riti. The parable of the febel of the tares /of muftarbe (ebe/of the leven/of the treafur byb in the feld/ of the pearle/andof the notte.

ap ritif. Thomis take @ bebeabel Chrift febeth fyne thou fanhe men/ al fe.

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appeareth by nyght buto hys biley.

Chap. ro. Christ erculeth his bilch ples & rebuketh the Scribes & wha effective trafgrellyngof Gods coma unbement. The thynge that goeth in to the mouth befyled not the ma. He belinereth the woman of Canances boughter/healeth the multyinde/ &

fedeth foure thousands men.
Chap. rbj. The pharples require a toke/Jelus warneth his disciples of the pharples doctrone / the confession of poter: the keyes of heave the faithful must beare the cross.

Chap. rbij. The transfpguracyon of Christ byon the mount of tabos. He healeth the lunatyh a payeth tribute

Chap. rotti. We teacheth hys bileyples to be humble and harmeles/ to anoybe occalyons of enel/and one to forgene anothers offence.

Chap. riv. Chrifte geneth answere cocernynge maryage/a teacheth not to be carefull/not to love tribes.

Chap. rr. Christeeacheth by alyms
lytube/that Bod is detter bato no
man: and how he is alwaye callynge
men to his labour. He teacheth his
bisciples to be lowlye/e geneth two
blynde men theyr lyght.

Chap. rrf. We redech in to Jerulale bequeth the marchauntes out of the temple/curleth the fegge tre/and rebuketh the 10 harp fest with the lyminitude off the two lames/and of the bulbandmen/that flew fuch as were

fent buto them.

Chap. rrij. The marpage of the by ges forne/ trybute to be gene to the Emperour/Chris confuteth theory non of the Saduces concerning the telurceccyon/ answereth the Sabe be but o his questyon.

Chap. rrisi. Christcryeth we oner the inharyles/Scrybes/and procerticand prophecyeth the destructions

Jerulalem.

Chap. rrilli. Christ sheweth his distributed ples the destruction off the temple the ende off the woulde the tokens of the latter dayes and warred the towake: for the worlde shall sodenly pervise.

talentes belyuered to the fernaun tes/and of the generall sudgement

Chap. trbj. Agagdalene anovntent Christithey eate the Laster lambe and the supper of the Lokot/ Christprayeth in the garwn/Judal betrayeth hi/peter smyteth of Aga chuseare/Christets accused by the falle witnesses/peter denyeth him.

Chap. rrbit. Chrift is belyuered but to ipplate/Judas hangeth him felfe Chrift is crucifped/ he dped/and is buryed/watchme hepe the grave.

Chap. Exbit. The relutrecipo of Cha fie/the hyghe wrekes gene the foul biers large money/Christ appeareth to his bilipples & lendeth they forth to preache and to baptyle.

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The fris Cuspies.



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Re off the ges nergeron off Te fus Christe/the fonne of Danid/the Conne of Abrahami Abraham bei Bene. 11.6. gat Ilaac. Ilaac begat 3a Bene. 24.6.

cob. g Jacob begat Bene. 19.0

ubag and hys brethren. Judas begat phares and saram off Gene.38 e. chamar.

10 hares begat Wetrom. Defrom begat Aram. Arain be gar Aminadab. Iminadab begat Maaffon. paation begat Salmon. Salmonbegat Boog of Rahab.

Boos begar Obed of Kuth.

bygid Luce. 1. a. the bos and. 3. D.

Sen. 4.6.b. #Kint. 4D. ¥ 1.108. 2.8 Oun.I.a.

Kuth. 4 b. . Cheb begat Jeffe. I Reg. 16.4 Jelle begat Daufd the kynge. \$ 2. ce. 12. d & Danib the hyng begat Salomo her that was the write of Urp. 1. 10ara.3.b & Salomen begat Roboam 1 1. pa, ILC & Roboam begat Abia Abiabegat 36. Ala begat Jolaphat. Jofaphat begat Jojam. Boram begat Olyan. 2.10a.26.b Olyas begat Jotham \$2.pa. 27b \$ Jotham begat Achas +2.pa. 18.b # Achas begat Ezechtas. 4.te.200 \$ #sechias begat Manaffes. 4.re.21.3 # Manaffeg begat Amon. 4.re. LLe & Amonbegat Telpas. 4. te. 23. f a golyag begat Jechomias and his bie 2.4.and.25 thren/abonte the tyme of the captuy off Babrion. And after the captinyte of Babyla Jechonyag begat Salathyel. 1.10at. 3. t. Edage.I.a.

£10.34.

Balathpel begat zojobabel. sozobabel begat Abtub. Abind begat Eliachym. Eltachpin begat Asos. Ajor begat Saber. Sador begat Aehen. Achinbegat Elpub. Elpub begat Eleafar. Elealar begat Mathan Mathanbegat Jacob.

Jarob begat Joieph the bulbanbe of & ty of whom was born that Jelug wha igcalled Chrift.

Al the generacyons fro Abraham to Danidare fourtengeneracpons. frod uid buto the capturpte off Babrion/ad

urten generacyons. From the captiut of Babilon bnto Chrittarealls fonr.

ne generacyons.

The bytthof Chris was on this Ince.1.6. fe. Uhan his mother Hary was ma to Joseph/ before they came to Som road! ther/ the was founde with childe by becore they e hely goott. But Jefeph her bufbante fat at home is a perfecte man/and woldenot beyn cogether. herto fhame: but was mynbed to put r away lecretly. Renertheleffe whyle thus thoughte. In Beholde/the and

tof the LONDE appeared buto bym a breame farenge. Joleph & thou fon- Luce. 2,& e off Dautb/feare not to take bnto the ary thy wyferfor that which is coceas ed in her/is of the holy good. She that puge fortha fonne/ me thou fhaltcall 10ht R. 2.a. s name Jelus:for he thal lane bis pee Actu. 4.4. e from theys fyunes.

All this was bone/that the thynge patt be fulfylled/which was fooke off e Londe by the prophet lavenge. Beholde amaybe thatbe withthylbe Elap. 7.6. nd thall beynge forth a fonne/ and they alcal his name Emannel/which is by sterpretacyon/God with bg.

Mow whan Joseph awoke out of fles e/he byb as the angel of the Loube abhym/and he toke byg wyfe buto him and knewe her not/ splt the habbe brought forth hyrfyra boune foune/ @ Luce. 2.4. alled his name Jelus.

Bigle ponthe i Chay er.

(The fonne of Danto/the fonne of braham.) Daufband Abrahagre fprit

and pepticipal rehearched because the Chick was specyally prompted bito the

tobe of thepr lebe.

Enewe her not till the had born et.) This is not to be underkande the Joseph knew Marpafterwark: but it a maner of speakinge in the Scriptum which after some transacyon sayeth. Eness bis. The ranen came not agaputl the waters were dryed by byon the earth. Mow it is not the mynde off the Scripture that the ranen came after warde. Even so lyke wyle both it not to lowe here that Joseph knewe Warya terwarde.

The. of Chapter.





Hen Jelus was boine i Bethlee in Jewey/ inch tyme of Herodethe king Beholde there came we men from the east to Jew fall saying. Where is the

newe botne kynge of the Jewes? we he we see his starre in the east /8 are come to worthy phim. Uthen therow the kynhadhevde this, he was troubled as I rusale with him. And he gathered at the hye sorthes a Scrybes of the people ared of the/wher Cheyst thuld be bounded by the same that the wrytten by the Brophet. And thou Bethiem in the londe of Jewey are not the leest a monge the princes off Juda: I for our of the shal come unto methe Captayne that shal governe my people Israel.

egich-z.a.

30hā. 7.b.

Then therobe preuely called the work en/& Diligetip enquired of them/what me the ftarreappeared/& fent them to ethice/farnge: 60/ & fearche buigetip sche chylde. And when ye have founde im/bringe me worde agapn/that I may

meand worlhippe him alfo.

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When they had herde the kyuge/they eparted: and lo/ the starte whiche they weinthe eaft/went before them/tyl it me and flobe quertheplace where the plde was. When they lawe the farre/ bey were maruelously glad/and wet tu the house and founde the chylde with Hary his mother and kneled downe Holal. 71. b nd worthipped hym/and opened they? eafureg/ and offred buto hym grite old/frankynlence amprehe. And after ep were warned of God in a dreame! at they shuld not go agayne to therote ep returned in to they owne country nother ware.

When they were departed Thehold eangellafthe Loli DE appeared to leph in a breame/ lavenge: Acple/and he the chylde & his mother/and a five to Eappt/andabyte there tyli Ibyns the worde. Hor merode well feke the pide/to beltrove hym. Then he avole/ ab toke the chylde and hys metherby pattle departed into Cappteland was ere buto the death of therode/that the page myghte be fulfylled whiche was oher of the Load by the prophet thich layeth/ vont of Egypte haue I fan. 2

Medmilonne.

Then Derodperceaurngthat be was

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becraued of the wylem?/was erceady ge whoth/and lent forth/and dewe al in chyldren that were in Bethleem/ and all the coates thereof/ as many as we two reaer olde and buder /accortynger the tyme which he had diligetly learth

out of the wple men.

Jere. 31.C.

Then was that fulfylled/ which w Cooken by the prophet Jeremy Caper On the hylles was a boyce herbe qu te mournynge/weppnge/& lamétacy Kachel weppngefor hyrchyldie/a w not be coforted because they were not withan Therode was bead: beholde angel of the Lotto appeared in abi meso Joleph in Egypte lavenge:acpl take the chylbe & bys mother/ and a to the londe of Ilrael. for they are be which foughte the chyldes lyfe. And arole by/e toke the chylo e bis moth and came in to the londe of Afraell. wha he herd that Archelang byb rep in Jeway/in the rowing of his father robe/he was afrapbe to go thether. withstondynge after he was warne god ina breame/he turned afre into parties of Baltie/ & wente and bwel arptpe called Magareth / to fulfyll whiche was Cooken by the 1020phe belbaltbe cailed a Majarite.

Judi. 13.2

Glote been the. H. Chapter,

(Thou Bethleem. Ac. Arte not leek.) Bethleem was bery finali tole byon / and therfore boeth Micheast prophet call it a lytle one: But now if Chile was bornethere the Luangely

calleth it not the leeft. And thus boeth Bethleem fignife the Chuftente/which in the eyes of the world is befor fed/but is greate in the lyghte of Bob.

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The. iti. Chapter. 4

A thole bayes ca Tho the baptifte and preached in the wylber neg of Jeway/layengs Amende your felnes/the kyngwm of head men is at handes This is he of whom er is spoke by the prophets Elay which saveth: The boyce of a cryer in the wol dernelle prepare the Londes ware and make his pathes Acapant.

\* This 3ho had his garmer of camela 4. Reg. I. beer/ & a lethien apidell aboute his love neg. Dis meate was locultes and worlde bony. Then went out to hun Jerusalem and all Jewip and all the region counde aboute Jordane/& were baptyled of him in Jordane/confellyinge them lynnes.

nowwhate lawe many of the 10ha Luce.2. elles a of the Saduces come to bis bap eplme/he laybe buto them:pegeneracion of bipers/who hath certified you that y hall escape the bengeaunce to come? Be wate/bipng forth due frutes of penance Thynke not now to lape with m your let nes/we have Abzaha to our father. For 7 Cap bnto you/that God ig able of thet conesto rayle by chylore buto Abraha Quen rew is theare put bnto the roa of the trees: therfore energies what bringeth not forth good frute/fbal be be wen bown/andcall into the fyle.

3 baptyle you with water to repend ad

Marc.r.a Zuce.3.a. 30ha.2.D 1 mat 4.6 \* Joha.I.t # efa.4.0

Zuce. z.c tannce:buthe that commethafter me/ 30ha.i c. myghtper than 3/whole thues 3am not worthye to beate . De Chall baptyle you Luce.z.c. with the holy good and with fyre. \* be bath alfo his tan in his hand / wil pom ge histlooze & gabre the wheate into his Marc. La quencheable fpie. The chaffe with ba fug fro Baltle to Jostane bato 3hon/u be baptiled of him 28ut 3ho fo:bab bim 30ha.13 a faynge: 2 3 haue nebe co be baptylede the:ard commeke thou to me: Jelugan (wered and layde buto hom. Lett bel

nowe. for thus it becometh be to fully all ryghteoulneile. Then he lufftel Marc. I.a bym & And Jelus as foone as he was

Luce.3.c. baptoled /came trapghte out of the we

30ha.1. D ter Andio/heaven was open ouerhym Ela. 4.1.a and 3hon lawe the spirite of God belie De lyke a tone/and i ghte bpo bym. An lo/ther came a boyce tre heaven favene

Thys is my beloued fonne in who Znce. g.b is mp belyte.

2.10et.I.D

Blote bronthe. Hi. Chaptes.

(Atrichteonines) Airighteoulie tofulfylled/whe we put of allour own cionteoulnes/that Bod mape be takef amy ryahteens/ a theryghteous make f allthem that beleue. This both 3ho milyi/whanhe putteth of his ownrigh tesufice and wythe baperfed and mal patteous onely by Chaine.

The. Hff. Chapter.

Bar. I.b. Zuce.4.A

men was Jelusied awaye the fpiritein to wylderneg/tol

#### The Itti. Chaptee.

tempted of the beneti: and when he had faked forty dayes and forty nyahtes / he was afterward an hungred. And the tem ptercam to hymand fayo: pf thou be the fonne of God /comaunde/ that thele fto neg be made bread. De anfwered & fapo it is wiptten. . Man Chall not lyne by Den. 8.2. bread only/but by enery worde that pro. Sap, 16, e tebe hout of the mouth of Bob.

Then the benefit toke hom by into the holy cyte/and fet hym on a pyracle of the Cemple/a fayb bitto bym:pf thou be the fonne of Bod/cafte thy felfe bowne. for it is written: w he that gene his angels Wal.90.5 charge over the and with they handes that thepholde the bp /that thou dathe not thy foote agapult a Rone. The layo Jelus bnto him:it is watere allo Thou Den. 6.6. Chalt not tempte thy LOKDE Bod.

Agapne the benetl toke hym by & led hym into an exceadynge hye mountayne and thewed hym all the kynadomes of the world/and all the glory of them/and fapo buto hom: all thele woll 3 gene the/ of thou welt fall towne and worthpube me. Then layde Jelus unto him: Auopæ Sathan forit is wiptte: . Thou thate Dent. worthpo the LORDE thy God/s byin 1. Keg. 7

onely Chalethou Cerue.

Then the Deuell lefte hom/ and beholdely the angels came and mynistred Marc. I.

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A Wihe Jelus had berdethat Thom Mart. 1 1 wastake he departed into Balile Land Luce 4.0 lefte Mazareth/and went and owelte in \$2.11.4. Capernaum/whiche is a cytic boonthe See inthe coaffes of Jabulon and Dep

clay.9.a

talim/that the thynge might be fulfylled which was froken by Elap the viorhete fannge: &The londe of sabulon & Mep alim/the wave of the See beyonde Jou ban/and Balile of the Bentples/the peo ple which fat in Darkneffe/ fawe a great pahte and to them whiche fat in the remen and Chabowe of Dearb/ lyght is be conne to forne.

Marci. I.b. tatat.3.a.

Marct. I.b. Luce. s.a.

Tete. 16.c.

Hat. 19.b. suce. s.b.

Marci.I.c.

from that tyme forth begane Jefus o preache & to lape: #Amende pour let nes/the hringwine of heaut is at hande. As Jelus wathen by the fee of Ba lile he lawe two brethie: Simon which was called Deter/and Andrewe his bios ther/calling a net into the See: for they were to hers/and he lapde buto them:fo lowe me/& I wpl make you Tylhers of Ese. 4.7.6 men. And they tranght wayelefte them

> And wha he went forth from thence befame other two brethren / James the Conne of zebede/and Ihon his brother/in the thinge with sebede theirfather/men Dyna their nettes/a he called the. 9 Am they without tarpenge / lefte the thing and their father/and folowed him.

nettes and folowed hom.

And Jelus wet about al Balite/tea chynge in their fynagoges/& preachynge the Bofpet of the hyngbonne/a heated all maner of lycknes/and at maner Defealed amonge the people. And hys fame fpred brobe through oute all Sirta. And they sought buto hym all (peke people/ that peretaken with dynerie bileales & gry pages/s them that were pollelled with euels/s those which werlungthe/and

hole that had the pallyeig healed them. And ther folowebhim agreat nombre 23art. 3.2 people/from Baltle In &from the ten Luce.6.b rtieg/and fro Jerufalem/ and from the egiong that lye beyonde Josban.

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Che. b. Chapter.

man be have the people he wet by into a montayne/& whan he was let/his difet pleg came to him/& he ope ned his mouth/and taught sithe/ lapeng: . Bleffed ave Luce. 6.c. he poore in ipret: for thepris is the kying ome of heave. Meleded are they that Clay. 61.42 mourne: for they thatbe coforted. Bleffed and. 66.b. re the meke / for they shall enhacet the earth. #15lected are they which ager & Jere.31.1 thysit for eyabteousnes: for they thaibe folled. Bleffedare the mercrful: for they hal obtame mercy. Bleffed are the pure inharte:for they that fe god. Bleffed are the peacemakers / for they thatbe called the chyldre of god. Bleffed ar they which luffre perfecució for eyghteonines faker for thetes is the hyngoo of hene. Biel 1. wet. feb are pewha men reuple pou/& perfes 1. Des. 2.6 cute poul & fally fape all maner of enell and.3.6. lavenges agaynit you for my lake. & Re & Actus lopce & be glad/for great is pour rewar-

phetes which were before your bayes. y peare the falt of the earth/but and Efacti.g.e pf the fait have lotte type fairnes / what Luc. 14.0 ca befalted the cwith? \_\_\_ It is thence forth good for notirna out to becalt out and to be trobben buber foote of men.

be inheane: for to perfecuted they the pie

and. II.c.

re are the lyght of the world. A citle the Bart. 4.b is fet on an hyl/ca not be hyb/ nether Zace.8.b | bo menipahta canbell/ and put it bnbe a buffhell/but on a cantelficke/a it land # Mat. 6.a teth all chacar in the houfe. & Let you 1. 10et. 2.b. lpatto (hone before men/that they may le poure good workes and glorifye pour father which is in beanen.

Dr.D. 2. C.D. + Zuc. 16.0 £18.408.

Thinke not/that I am come to beftro pe the lawe/or the popphetes: no/3 am Math. I. c. notcome to beltrope them/ & butto ful fpil them. for trucky I lave bute your etyll headen and earth peryth/onetote Sone tytle of the lawe thall not elcape/ tyliali be fulfylled.

3acob. 2.b. Erec.18.b.

13 Luholoeuer breaketh one of the le leate omaundementes/and teacheth mal be a called the leeft in the kya Ome of heane. But who soened oblerneth & teacheth the lame/Chaibecal led great in the kyngbome of heane.

for I lave onto you: excepte poure rychteoulnelle erceave the ryghe teenincle of the Scrybes and Wharp les/recan not entre in to the hyngbome

of beamen.

mb.21.b.

pe have herce how it was lapbe to Erod. 20.0 the of the old tyme & Thou Chair not hyl For who fo ener hylleth (thalbe in baun-Leu. 24. di ger of fungement. But 3 fape buto poul Deute. s.c. who to ever is angive with his brother is in baunger of the indgement. Whole ener fayeth buto hys brether/ Rad cha/is in dannger of the councell: But who is enertapeth/thou foole :is in ban lob. 42.6. gerof hell fyre.

Haiac, I, b,

\* Therfore whethou offrest thy gyft

at thealtare and there remembred that thy brother bath ought against the leave there there ofference before the altare and go the wapefull and reconcile the felfe to the brother and then come and offer the grite.

whyle thou arte in the wave worth him/lest the advertary deliner the to the subge / and the indge deliner the to the mynister/ and then thou be cast in to preson. I say but to the berety/thou shalt not come ont thence/tylthou have payed the

binoft farthynge.

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e the call we are

them of olde theme? Then that rot compete abuoutrye. But I lave to ron! that who to ener loketh on a wife luft pinge after her/hath committed abuoutrie with her already in his hart.

the/ pluck him out/a call him from the. Better it is for the/ that one of the membres perplike/then that the whole body shulbe be cast in to hell. Also yf the right honde offende the/cut hym of/and tall hym from the. Better it is that one of thy mebres perylike/then that all thy body shulbe be call in to hell.

It is laybe; who soener putteth a wave his wore/ let hym gene her a relimental of the benoicemet. But F laye onto you who soener putteth awave his wore (excepte it be for formicaryon) causeth her to breake mairimony. And who soener marred her that is benoiced/been

seth wedlocke.

Zuce. 12.1

Arch.20.

#ccl. 41.

Tent.13.4

Den.14.

Mat. 19.

Agayne ye have herbe / howelt w Ero. 20.b. Tapbe to them of old tyme. Thou th Leutt. To.c hot fer lweare thy leife/ whit that per Deu, 10.0 forme thyne oth to God. But I lay but 3 aco. 4.c. you: 13 - weare not at all: nother 12. par. 6.f heanen/t for it is Goddes leare:nos w Elay. 66. a by the earth/for it is his foote foolein Math, 23,c ther by Jerufalem/ for it is the cytre the great hynge: nother thalt thou fwe te by thy beade / because thou canten make one heere whyte or blacke: 15 Ephe. 4.c. poure communicacyon shaibe/ yee/yet nay/nay . For what focuer is more tha that/commeth of enell. pe haue herbe howe it is lapbe: 2 ETOD-21.C. epe for an epe/a tooth for a tooth. £26 Leu. 24.0 Tay baso pouthat per seast not er meut.10.D. But who lo ever geneth the a blowe the ryght cheke/turne to hom the oth ± 1.uc.6.c. alfo. And of ony man woll fue theat the aw/e take away thy coate/let him ha thy cloake alfo. And who fo copelleth the to go a mple/go with him twapne. Ben to him that ageth: and frome him the wolde bosowe/turne not awaye. Leui.19.e. pehane herbe how it is faytes the fialt lone thyne neghboure @ hate thy enemy But Tlay bato you:lone your a Kom. 12.c. myes & Bleffe them that curle you: good to they that hate you; prave forth which be you wrongeand perfecute yo that ye mape be the chyldren of your Dent. 4.t. ther which is mheaue: & for he make his fonne to arple on the euel and on the good/and lendeth his rayne on the mil Z.nce.6. D. and butute. # ffor pf reloue the white loue you / what rewarde Chail pe baut 100

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to broad end out

o not the saloublicas even for And pe be frendly to your brethren onely: hat fingular thyinge bo pe? Do not the ublicas allo iphe wple? 4 pe that ther Leut. 19. e be perfecte euen ag poure father in quen ig perfecte.

#### Bloke spon the. b. Chapter.

30 (It is there forth good for nothers .) When the mynifters of gods worde alle from teachynge of tt/then multe ey nedes be troden downe with mens wegand innenciong.

Wholoever beaketh &c.) That Do epapifteg/which fave: that the fe comaundementes of Chutare no comaun menteg/but counfelg.

(Shalbe called leeft) That what Tytle regarded/# of final reputacion.

T (Ettepte pour ryghteoulnes.ac.) he epahteoustielle of wharples kanth only in outwarde worked and appa nunce/but Chaik requireth the ryghteelneffe of the harte.

(Hacha) is ony maner of worde/to

en or figne of anger or malice.

Agre with thynabuerlary (c) Ly eaghe that hath bone another ma hars e/ig bounde to recocyle himselfe buto miene fo he alfo which is hurte/oughs haue a good harte/and to forgene/that nath may be put wwn on both the fides

(Which him out ac) This plucking ute muste be bone speritually: that is to epe/the luft of the eye must be mostified nd depretted in the harte.

(Sweare notatal.)Allothes that

The Selvell of S. Blattew.

a man maketh of himfelfe/areforby But whan the honoure of Bob/loue cellyte or wealth of a mans nevalibo requirectifit is well bone/lyke as wi allo is forbybben/and peris trcomi bable / whan it commeth of lone to bononce of Bob.

(Read not euell.) That is nom bughte to avenge hymselfe / nor toll bengeaunce/nother to defpie it. 25 ut hver powers that be officers of the li arbe/ought to bo it/ether of theinfeli or els bernge required of loue by the

nepabbourg.

(10ublicans ) were fach me as Komapnes had fer to gather their to and cuttomes/and the fame were for mooft parte bigodipe Depthen.

Che. bi. Chauser. 14

MRenede to pout annege pe gene it not in the light of to the inter that re wold beli of them: or els/pe get no rew of your father which is in heaut. Lu foeuer therfore thou geneft thyne ain thou ihalt not make a trompet to be wen before the/as the proceites do m fynagoges a in the freies/for to ben Ced of men. Clerely 3 Cape bnto pou/t have they reward. But wha thou b almes/let notchy lefte habe know w thy engit handedoeth that thynealm may be fecrete/ & thy father which fer re.18.0 infecrete/fhatirewarte the openly.

And whan thou prayelf / thou for not be as the procestes are. for thep

Luce.II.D.

Cap. Lo.c.

EW, :50 to Conde and praye in the friagoges/ otte om the corners of the arctes to be le. hba of men. Clerely I fape buto you / they שנו צ ue they rewarde But wha thou pras 21112 B Sentre into thy chamber/a thut thy 4. Ke. 4. D e to

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ne to the/a praye to thy father whiche Actu. 10.4. in fervete:s thy farher which fepth in rete thall rewarde the openly. And whan pe praye/bable not much Efap. I.b.

the beythen bo : for they thynke that ep (halbe herd for they; much bablins slake. Be net pelpke them therfore. for your tather knoweth where of ye Rioma. 8 D. me nete/befor pe ace of him. After this

aner therfore that Ive prave.

Ooure father which arte m heane/ Luce. 11.83 lowed be thy name. Thy kyncom coe. Thy wyll be fulfylled byon earth/ag is in heanen. Bene bethye Dave suce apip bread. And forgene be our bettes/ swe allo forgene on Detterg. And lede s not in to tempracyon/but belyner bs om euel. for thyne is the hyngbome/& pepower/e the glospe for euer. Amen. or pf pe forgene other me theprtrefpal s/pour beauenly father that allo force eyous But e pe wpl not forgene men Bach. 180 heprtrefpalles/nomoze thall poure fas Marte, II,c er forgene you poure trefpalles.

Riosconer when pefalt/be not elap. (8.a. Das the proceptes are. for they biffy felath. 9. ure theyrfaces/that they might be fene fine to falt. Uereip 3 lap buto you:thep aue they rewarde. But thou whethen aftell/announce thyne head/a wash the ace that it appeare not buto men that bou fasted: but buto the father whiche

Ecc1.29. b 1010H.13. 3cte.17.8 Luce. 12, 1

is infecrete: thy father which ferth fecrete/fhall rewarde the openly.

Sethat pe gatherpou not treal bpo the earth/where ruft & mothes q tuppe/& wheretheues breake through teale. But gather you treasure togeth in heane/where nother rult not moth torrippe / where theneg nother brea bp/not pet feate. for where poure tre fure ig/there ig yourehartealfo.

Luce. II.c

Theepe is the light of the bodpe. thyn epe the be lyngie/all thy body in be full of lyght: But and pf. thyne epel wycked/all thy body Chalbe full of Dari nelle wherfore yf the lyght that is in th be barkenelle/how great then fhall th barkenelle be ?

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ace.16. b

1 no man can ferue two matter Forether he fhall hate the one and lo the other:oreig he shall leane to the on & Delpple the other: pe canot letue & e mamon. Therfor 3 laybnto young Luce. 12.c mot pe careful for your tyfe/what pell eate/or what pelhali Dipute: no; retf pour body/what ve fhail put on. 38m the lyfe mose worth then meater' & t body more of value the raymet tabehe the foules of the aver/for they lowe n notherreape/ not yet cary in to the bi nes: Eyet poure heavenly father febe

101al 54. 1.10ct, 5.8/

> them. Are pe not much better then the Whiche of you (though he to thought therfore) coulde put one cubil buto bis Caturer why care pe thenfi sayment? Colpberthe tylies of the fel bowthey growe. They laboure not/ne ther fpynne, And perforall that I fay

Luce.12.6

into you that enen Salomon in all bys ovaice was not arayed lyke buto one of bele. Wherfor of Bod lo clothe the atal e/ whiche is to baye in the felbe / and to notowelhalbe cast into the fornace: Chai be not much more Do the fame buto poul ye of lytle fapth?

Conthine A Chetch

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Therfore take no thoughte/ favence what that we eate/or what that we bipti keros wherwith shall we be clothed Aff terall fuch thyriges bo the heythen feke For your heavenly father knoweth that pe haue nede of all thele thingest Se he pe fyll the kyngboin of Bod and the epateoninelle thereot/fo thall all their thinges be mynifited buto you

Care not then for the more w/for the motow fhall care for it felfe: query Daye bath prough of his own trauapit.

Gole spon the. bi. Chaptes.

(Tranapil.) That is/pf a man be well occupyed God Cendeth hym lyuym ge ynough of his Daylye laboure / for he bath prompled the labourer to hane bis meate.

The bij. Chapter. 4

Cloge noth that ye be not - Luce. 6. ineged: for as pe undge le fball pe be sudged And wyth what measure pe meete/with the fam that it be measured to you againg with Cept thou a moate in the biothers eve and perceaueft not the beame that fa in thene owne eye? Or why fayell thou to thy brother: holde/3 well stucke the

Rom.2

3. Keg. 3.b

Luce. 6.D

morte out of thome epe ? and beholde, beame is in thome owne epe.

beame oute of thyne owne eye/and the

moate out of thy brothers eye.

ofa.136.a bente not that which is a hole to congress nother cast ve your per les before twyne/lest they treat them buter they fece/and the other m

sere.20.6. saranne and all to cente pou.

gere. 29. c. Are and it thalbe genen you: Sekt 30 pa. 16. c. and ye coall fynde: knocke/andit thalbe opened but o you. For who to ever area receaverh: and he that leketh/fyndeth: to him that knocketh/it thalbe opened

Luc.II.b EZetherony man amonge you/which pf his formeared himbread/wold offer him a kone? Oryf he ared fylh/wold home. 6.a. proffer him a ferper? pf ye the whith

are enclisen gene youre chyldren god gyftes: how much more shalyourfathe which is in heanen/gene good thenge

to them that arehom?

Eccl.31.b.

Teb. 4.6

+ 2.uc. 13.c

Luc. 6.c

Therfore what lo ener ye wold that men thut bo to you/eue to bo ye to the This is the lawe and the prophetes.

Enter in at the frapte gate. for wyll is the gate/and brode is the waye/ that leadeth to defiruction/a many ther be which go in therat. But frapte is the gate/and narowers the waye/ which leadeth buto lyte/and fewe ther be that the de-

Dent.13.a. Beware of falleprophetes/which Joh. 4.a. come to you in the pesclethynge/buting Luce. 6, e. wardly they are ranenynge wolnes/pe

hall know them by they fentes. \* Do Mat. 12. D men gather grapes of thornes: or ficres of thyfiles: Enelo enery goodere prigeth forth good frute Butacorno etre/byngeth forth enell frute. # A Jere II.e poob tre can net baynge forth bab frute. Blath. 2.4.

Euery tre that bypngeth not forth Luce.3.6 pod frute/halbe hewen bowne/ & caft n to the fore. Wherfore by they frutes

e fhall knowe them.

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not all they that lay buto me/2 ord Lol D/fhall enter in to the hyngbome f heave but he that both the wyl of my

ather which is in heaven.

Many thall lape to me in that have: ORDE/LORD & hane we not pio- Actu.19. b. bectebinthy name? Daue we not calt ut benyls in thy name? Baue we not one many greate bebeg inthy name? ad then well I knowlede buto them: I euer knewe you & Departe fro me/pe pofal.6.

oothers of iniquite. who to ever therfore hearethof me + Luc. 6.e. hele lavenges/& boeth the lame/3 wyl Roma. 2. phen him buto a wyle ma/which buplt is house boon a rocke. Now whanabit annie of rayne descented and the myn eg blewe and bet boon that fame house fell not: because it was grounded on pe to:he. And who to ever beareth of e thelelapeges/and sooth them not/ 3act salbe lykened bato a folyth ma/ which uplt his houle boon the londe. Iflow & 3c.13.6. hewpndes blewe/& betbpo that house fell/and great was the fall of it.

And it came to palle/that whe Jelus

Mat. 24.8. Luce. 6.e and.13.c

Hat. 24.B.

had endeth thele layeges/the people realtonyebathis boctrin. for he tan themagone baupng power/e notag Scrybeg .

Bloke branthe. bij. Chapter.

(Judgenot &c.) Judgement bell geth bnto Bod: therfore who fo energ keth byohim to indge (excepte he be officer of Bod appointed thereo) Caine taketh aware Gods bonoure.

(Doly) Thysholy thyngis 60 worde/wherby enery thying is halow (Dogges) are they that perfect the worde.

(Swyne) are they/which walls thefelues in the poddell & tylthynes Belhly lutter / a regarde not the won

## The Din Chapter,

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Marc.I.D. Luce.s. b.

Uhehe was come bownen the mountapne/ much pro folowed him. And lo/there aleper/and worthypped bit

lapege: Loid/pf thou wylt thou caft Be mecleane. And Jelug put forth h hod/& touched him faring: I wpl/be the cleane: & immediatly byg leprofpe w clefed: Teluglayde buto him: Se the Zem.14.a tell noma/e but go & fhewe the felfe the prete:@ offer the gyfre that Mol comanded in wrenesse to the.

6.5.03

Luce, 7.a. 30ba. 4.f.

A Whe Jelus was entred into pernati/thercame bato him a captapa e beloughthim layeng : Spiling leun ireth fp. k at bom of the palipe & isgu Houle cpapned. Jelus lapo bato bim!

pleome a heate him. Thecaptarne and rered & lapbe: Spa/3 am not worthpe hat thou fhul bett come buber my roofe but fpeake the morbe onely/e my let 10fal. 106.0 aime Chalbe beated. for 3 mp leife alfd

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maman Cubiecte to the authorite of a other/a have fewlopers buderine. pet whan I fay to one: go/hegoeth/ another:come/hecometh:@ to.mp ler aunt: Do this/he boeth it. When Jelus erbe that/he marnapled a fapoe to the at folowed him : Uerely 3 fare buto ou: I have not founde to greate fapth/ onot in Ileacl. But 3 lape buto pou: Clamp thall come tro the east & Ela. 4.1, beft/a shaffrest with Abraha/Isac and Zuce.13, c acob in the hyngbome of beauen & the pridzen of the urnadome Chaibe calle ir into biter barchnes: there thalbe we page and gnathring of teth. And Jelus po buto the captaque:go thy way/and s thou beleueke / so be it buto the. nd hys fernaunt was healed the fae houre.

And Jelus went into peters boule Marc. Le nd famehis wyues mother lyege lycke Zuce. 4.0 f a fener: Co he touched hyphande/and befeuer lefte her:and the arole/andmi Ared buto them.

Whethe ene was comether broughs Marc. Le nto him many that were polletted with Line. 4. 8 eupis. And he cast out the spretes with worde/& healed al that were fiche/that be thing might be fulfylled/which was poken by Clape the Motophet layenge De toke on him ourinfymuspes/and Clap. 4.4 barconrefrehitelles.

1.10et. 2.

the Jelus lawe mint people abo bim be comannoed to go ouer the wat

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And ther camea ferybe and faybe b Luce.o.f to him:mader/3 wyll folowe the/ wh ther fo euer thou goeft. And Jefug fav bute him: the fores have boles and in byides of the averhaue nedes / but i

fonne of man bath not where on to the his beade. Inother that was one Zuce.g.f his disciples/fapo buto hin : Syz/gen me leuefyil/to go and burpe my fathe But Jelus layd buto him : folowe the me/e let the Dead buevethep, Dead.

And he entredinte a fhyp/ & b Mar. 4.0, Dilitibles folowed him. And behold/the Luc. 8.c. arole a great tepelt in the lee/in lo mud that the shupe was coueved with w nes/and he was a flepe. And his bild plescame onto him/ awoke him laph LORDE/lauebs/we perplhe And lapbe buto the: why are pe fearful/ of 30b.26. b.

of lytell favth? Then hearofe & & tel ned the wyndes and the feel and theel 106.D lowed a great calme. And themen ma navied and fard: what manis this/th both wrindes and fee over hym? Mart. sia.

And when he was come to the other Luc.8.c.D. lpde/en to thecontry of the Bergelytt thermet him two pollelled of Denyl which came out of the granes/and wet out of measure fearce / so that no ma myate ao by that way. And behold/the cryed out layenge: Oh Jelu thou fond of God , what have we to w with the Art thou come hether to toment by be fore the tyme be come? Another was agood wave of from them a greatheest

2.C02.6.C.

Marc. c. b.

f Cwyne febynge. Then the benyig bes pught him/fayenge:pf thou caft be ont uffre be to go our wape into the heerd flwpne. And he lapb buto the: go your papes. Then went they out and Depart ed into the heerd of fwyne, And behold he whole heerde of fwyne was carped bith biolence headlynge in to the fee/& erifhed in the water. Then the heerds nen fled and wente they waves into becytie/and tolde enery thyng/ & what ab fortuned bate the pollelled of the euplg. And behold all the cytic cam out ind met Jelus / and when they lawe pm/thep & belought hpm/for to bepar. Actu.16.6 cout of they coafteg.

Clote been the . Will Chaptes.

(In witnesse to them) Moles caleth the lawe a witnesse oner the people. Denter. rri. Forthe lawe accuseth is/and is a witnesse oner oure synnesse enenso here the present for the see that the selection with the selection not/are witness agaynst the selection not/are witness agaynst the selection (Whan I say to one: go/hegoeth.) that is/pf my wordes be of such effecte lowe muche more myghtic then are the naides:

(From the East well. Ec.) That stitle Beythen commynge to the fayth/halbe receased: and the Jewes and such as trust in they waskes final for they

ubelefeg lake/be refuled.

The. IF. Chapter,



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Marc.2. a Luce. c. Joha. c.a

menentred he into a Chip/e pe Ted ouere cam into J.bigon cyte. & And to/they brought to homa ma fiche of the pally lyeng inhis bed. And when Jelus la the faith of them/he lapte to the fiche the palfre:my fonne, be of good cheat thy fynnes are forgenen the. And beh certaine of the firthes lapbe in thel ues: this man blafphemeth. But what fug fame they, thoughtes/he fayo: wh fore thynke re earl in our hartes? W ther is it easier to fave: thy fyrmes bef genen the/or to lave: aryle and walk But that ye may knowe / that the lon of man hath power to forgene Conney earth/the lapbe he buto the Cycke of the paifye:arife/take by thy bed/& go hom Andhe arole and wente home. With

Actu.9.f.

and, 15.a

\* And he arole and wente home. What the people lawe it/they maruayled/ as glouffed God/which had gener luch; wer but o men.

Marc.2. b

And as Jelus palled forth from thence he lawe a man lyt a receauping custome/named Wathew/ & layde but him: folowe me/ & he arole and folowed him. And it came to palle as he lat a meate in the house/beholde/many put caus & lynners came and lat down all with Jelus and hisdisciples.

When the pharifes lawe that / the layde to his disciples: why eateth your master with publicans a synners: When Jesus hearde that / he layde but them the whole nede not the phiscian / but they that are syche. Ho and learne what

chee, 6, b. that meaneth : # 3 haue plealure #

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mercy/and not in offerpage. from I am, math. 12. at occome to call the rpghceous / but the

pnners to repentaunce. Then came the Disciples of Ihon marc. 2.6

o him fayeg: why do we a the Wharifes Luce. c.e atto oft:and thy disciples fall not: And selus lapde buto the: Can the weddyng hyldren Smourne/ag longe ag the afbegromets with the? The tyme wyl ome/when the bribegrome thatbe take rom them/and then Thall they fatt. no nan pereth an olde garment with a pere of newe clothe. for then taketh he away he peceagayne from the garment / and the rent is made greater. Nother Do me out new wyne in to olde bellets ! for the the bellels breake/and the wone runeth our/and the vellets perplhe. But they poure newe wone into new bellels/ and lo are both laned together.

T. Whyle he thus Chake buto them marc. c.e. beholde/thercame a certapne ruler/and Luce. 8.6 worthippedhim/lavenge: Ap doughtee g enen now beceaffeb/but come and lap thy honde on her/a the thatt tpue. Jefus arole & folowed him with his disciples Andbeholde/a woman which was bi Zenit. 15.0

fealed with anythie of bloud.rif. yeareg rame behinde him and touched the hem Luce. 8.8 of his betture. for the lapbe in her felf: pf Image touche but euenhis beffure only/3 (halbe fafe. Then Jefus tourned him aboute/& beheld her/laping: Dough ter be of goodconforte/thyfaith had me bethe lafe. And the was made whole/ en nen that same houre.

\* And when Jelus came into the eu- Zuce. 8.8

marc. s.c.

#marc. C.D

3bon.n.b

lers house/and sawe the ministreism the people ravinge/he sappe buto the Bet rouhèce/for the mapde is not be but I slepeth. And they laughed him scorne. But whan the people werey forth/he went in/a toke her by thehe and the mapde arose. And this was sed through out all the londe.

And as Jelus departed thence/the bloom men folowed him/cryege glaph o thou sonne of Dauid/haue mercy bes. And when he was come home to blinde came to him. And Jesus sayben to them: Beleneye that Jamable to this? And they sayd but o him: yee Lo Then touched he theyse eyes/sayens

accordynge to youre fayth/be it but you. And thepre eyes were opened. An Jelus charged them/layenge: Se the no manknowe of it. But they departe and spread a broade his name through o

all that lenbe.

they brought to him a winne man pollifed of a deupl. And whan the tenyl with cast out/the domine that e. And the per ple meruapled layenge: it was never leneth Itrael. But sthe phariles lay he casteth out deupls/thorow the che

Deupli.

And Jelus went about in all cytic and townes teachynge in they lynage ges/s preachyng the gospellof the hym dome and healynge allmaner fichness and allmaner dylease amonge the people. And when he lawe the people is

Ezec. 34. a ple: And when he lawe the people/h

Math.S.b.

Alarc.7. b

Bat.12. c.

Marc. 6.a.

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The fayo be to his difciples: the har L uce. to. et is great/but the labourers are few. tihertor pray the Lordof the harnest 2, tella. 2.4. fend forth labourers into his harnelt.

Sleft book the, is . Chaptes.

(big ownecitie) Capernaum.

(I am not come to call the rightes ng.) Chile refuseth all mang ryahtes ulnelle/a wyll that we thall buribe onphon his righteoulneffe:and therfore eveth he here that he is come onely to all fonners. And I. Timat. I. layeth S. Dani that Chiff came in to the worlde

o faue fynnerg.

(Mourne) Ther are two maner f mournynges:one of amasownecho pnge agare the Graptelpues of montes a freres/aas Baals prefles prichte hefelues with knynes & bothes. 3. Ke. 8. This monthynge both not good rearbe But to fuffrefhame/loffe/ perles ucion & beath for ryghteoulnelle lake/ s the ryght mournyng. Therfor lapeth Chult/that his disciples fast not whole the bipbegrome is with them / that is/ whyle God lendeth the no trouble and of to muche as Chilt hom leife is per with them and befenberbtbem.

Chr. y. Chapter,

Ab he called bys rij. bilitiples Mase. 3. b bnto bym / and gane them power and.6.8 ouer bucleane fpretes/to caft the Luce. 6.b out/and to heale all maner of fich '9.8.8.10.

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neffes/and all maner of bifeafes.

The names of the.rn. Apolles an thele: Thefyilt/Symocalled Weter/and andiew hig brother: James the Connec ebebe/and 3hon his brother/ 30hilip Bartolomew / Thomas & Hathew th Oublican/James the Come of Alphe/

Lebbeus otherwple called Tal Deug/Simon of Cana/and Judas 3la rioth/which also betrayed hym.

Thele twolue fent Jelus/and comai bedthem/layng: Ho not in to the wave that leade to the Deptheil / and in to th tyties of the Samaritans enter pe not But go ratherto the loft thep of the ho Mare. 6.b. Te of Macl. & Go and preach/layenge The kyngboof heaueis at hande. Deal the freke/clefe the lepecs/raple the wal call out the beupls. & freip pe haue to reaued/frely gene agayn. Joffeile m golde/noz Cyluer/nos braffe in pour get bels/not pet lerip towardes poure ious nep:nether two cotes/nother thues/no veta faf. fo: the workma is worth of his meate. Into what Coener cytte towne pelhalicome/enquyzein it/ whi ig mete for you/and thereabyde/ this w

ao thence.

And when pecome into an houle/li lute the same. And pt the house be men for you/poure peace thatt come boon it But pf it be not mete for you/ your per

ce shall turne to you agayne.

Andyf no man wyl recease you/no hearepoure preachynge/Departe outed that house of the cytie/and thak the dull of youre fete. Truly 3 laye bu

Actu.8.b. tmarc. 6.a Luce.g.a mb.Io a.

Obi. 2.c .Tim. s.c.

effath.6.b Luce 9.8 and.Io.a

Actu.13.e norg.R.R. to vouilt that be cafrer for the top of Se boma and Comorrain the Dayeof tubae

ment/then for that cytte.

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# Behold/3 lend pou forth as thepe a. Luce. To. mba wolves. He pe therfore wyle agfer petes/f innocentas boues. & Beware Mart. 12.6 of me/for they that beliveryon by to the concels /a that fourge you in they fyna goges And yelhal be brought before pri teg a hynges formy fake/in withelle to themand to the gentyls.

But whe they delyuer you by / take no thought how or what pe that I fpeake forte fhalbe genen you/eue in that fame houre/what yeshall sape. For it is not pe that fpeake / but the fpaete of poure fas

ther which freaketh in you.

The brother Chal Deliver thebrothen Efich. 7 to beath/& thefather the forme. And the chyldie shall arple against they fathers & mothers/& Chall betpe the to beath : refhat be hared of al men for my names fate. Bus hethat endureth to the ends mat . 24 fhalbe faueb.

w When they perfecute you in one cyl tie/flye in to another. 3 tell pou for a treuth/pelhallnot fpaplhe at the cytical of 3fract/tyll the fonne of man come The Disciple is notaboue the matter nother the fernafitabone the Loade. 3 is ynough for the disciple/to beashis mafter/and the fernaunt as his Lorde pf they have called the good man of the house Belgebul/howe muche mozeshall they call the of his boulholde lo-freare them net therfere.

Ther is nothing hyd/that that not Marcia

Luce. 21. b 30ba.16.a.

Marc. 13. Luce. 12. and, ILb

Tere.I. a. Math. 2. C Actu. S.a. and. 14.a ± luce. 6. 7 and .12.a.

Luce. 8. be beopenty thewed: and nothing fecter that that not be known. What I telly in barkenelle that fpeake re in lyghm what ye heare in the eare / that preach ve boon the house toppes.

Luce.12.a.

and feare pe not them that kyll th body/a be not able to hyll the foule. Bi rather fear him which is able to belte both foule & body in to hell. Are not the fparowes folde for a farthing ? pet bol ther none of them light byon the grof without youre father. And now aren the heeres of your head tolde. fearen not therfore: ye are of more balue the many fparoweg.

Marc. S.e. Zureig.D and. 12.8

Therfore who to ever knowlege me before men/him well 7 knowleges fo beforemy father which is in heaven But who fo euer benyeth me before me him wyll Jallo benpe befoge iny fathe which to in beauen.

Zuce.12.f.

Mach.7.a

Thynke not that I am come to fent peace bpo earth. I came not to lendper ce but a swerde. For 3 am come to fett man at barfaunce Pagaynft big fathe ethe boughter agaynt by mother/ and the boughter in law agaynt by mothe in lawe: amas foes Chalbe they of bl ownehousholde.

Luc.14. D and.17.0

tibo fo leneth father & mother mi then me/ig not mete forme: and he the loueth Conneos Doughter more then me ignor mete forme. And be that taket not his croffe and foloweth me / 18 H

Mat. 16.0 | mete formed who to fyndeth his ly Marc. 8.e fhat lefe it:and he that lofeth his lyfe fi 30ha.12.c. mylake/fhall fyndeit.

De hat receateth pou receaueth me Lute. d. b. who fo receaueth me / receaueth hym and. 10.e. tefent me. & The that receaueth a pro= 30ba.13.e erin the name of a prophet / fhail res 1 3.re.18. ane a prophetes rewarde. Be that reaueth a righteous man in the name of eighteous man/fhall receaue a rightes And who lo einer Marc. o.e. ad mangrewarde. ueth buto one of the least of these a appeof colde water onely to brinke in e name of a disciple/berely 3 saye bue you be thall not lote his rewarde.

Meleboonthe. E. Chaptee.

DE POGE

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(Lebbeng) is f. Jude the good ap. (Shahethebult) So lytle Chall re Re of them/that re shall shake aware beme bery butte from youce fete/that hep maye knowe how that pe lekenot foure owne profite/but they, faluacion.

Che.ri.Chapter.

Mott came to paffe/whan Telug had made an ende of comandyng his twolne bifciples/hedeparted thece/to teache and to preache in Whan Thon beynge Luce. 7. hepreperes. of nvielonherce of the workes of Chailt e lenet we of his bisciples and saybe buto him: Art thou he that that come/ox thall we loke for another? Jefuganiwe red and lapde butethem: Go poure way and tell Ihon agayn/what pe fe & heare. The bipnoele /and the lame go:theles Ela. 26.1. ers are clenfed/& the deafe heare:the bead apple agapne and the Golpeilis Ela. 61. nearhed to the poore: and bleffed is hel

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Znee. 7.c.

began to speake but thepeople/concerning Thom: What are pegone out for seame with the winder of what are gone out for some out for to see Whole pe sea mad the bens of the trapmet. Whole pe sea mad the bens of trapmet. Beholde/they the weare soft clothynge/are in kynges hees. But what are pegone out for to see you but what are pegone out for to see you what are pegone out for the see you with see you which see you want see yo

Mala.3. a.

Some reade: least.

Zme.16. c

Zace.I.a. mala.z.b.

Luce. 7.d. 3bon. I.b. chyldre of weme arole ther not a greethe Ihon the Baptylt. Notwithly bingehe that is less in the kyngdom of heaue/is greeter the he. Fro the type of Ihon Baptistehytherto/ the kyngdom of heauel's greeter the he. Fro the type of Ihon Baptistehytherto/ the kyngdom of heauel's suffereth biolece/a the bient plucke it but o the. I for all them phetes a the law prophecied but Iho also pf ye wal recease it/ this is the lass/which shuld come. Unho so hather tes to heare/iethem heare.

But where but olhal I lyke this neracto? It is lyke but ochyldre which for in the market/& call but others felt in the market/& call but others felt wes/&lap: we have pyped but o you/an ye wolde not daile: Use have mound but o you/& ye wold not wepe. For Iha came nother eatyng nordrinking/&the lap: he tath the deupli. The some of meane earpage & drynkinge/&they lap: he what a glutton & wyne bedder this ma

le a copanyon of enblitage lenners: ad wyledo is instifred of byschyldren.

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Then bega he to bybrade the cyrres Luc. to. b. the which mot of his miracles were ne/because theyameded not. Wio buto e Chorafin. Wio buto the Bethlapda: apf the intractes which have bene the edamoge you/had bene wneth Tyre & phon/they hab repented longe a go in chrioth & afhes. Menerthelelle Ilave nto pour It Chalbe easper for Tre and poonin the daye of judgemet/thenfor u. And thou Capernau which art lyft bnto heaven/fhalr be brought Downe nto hel for pf the miracles which haebene done in the/had bene shewed in sodo they had remayned buto this day. denertheles I laye buto you: It Chalbe afper for the lande of Sodoine in the ape of indgement/thenfor the. At the fame tyme Jefuganfwered/

in faybe: al prayle the (O father and 101011.11. Of DE of heaven gearth) that thou fluce. 10.6 afte hyd sthele thynges from the ple & puident/andopened the bnto baeg. Euen lo father/for lo it plealed the.

All thringes are geuen ouer bito me Hat. 18.6 f my fathers and no ma knoweth the luce. lo.c. onne/but thetather:nother knoweth of 3hon. 3.e man thefather/laue the fonne/and he \$306.7. C o whom the some wylope it. Come bu = 8.b.10.b ome all ye thatlaboure and are laben/@ will eate you. Take my york book fecte. 6. b. ou/andlearne of me : fo: Jammeke & Jere. 6. wive of hart/and ye shal fynd rest bus pour foules of for my pochigea - 1. John. 5. plane nip burthen is light.

### Stole bren the. El. Chapter.

Suffreth biolence) Whan me confeiences beginne to fele the fwetne of Bods promples: they preatle thoror e no mang powercan letthem.

Thefe thynges) The mifterpes

the Bolgell and of fayth.

(Ally roch (seafy) Thecrotte ish alpahebuethen bato fuch as haue a go tapite of the wolpell.

## The. 24. Chapter. 14

Marc. 2.c. Luce. C.a.

Dent, 23.0

T thelame tyme wente Jell thorow the come boon the Sa bath/& his disciples were hour and beganne to pluck of the

reg of the come/ a to eate. Who the Wharples lawe that thep lapde bat him. Beholdthy offciples do that while ig notlawful to to opo the Sabbath. layde buto them. wane pe nor read wh Dauid byd whan he was hongry / & the s. Reg. 21, b allo that were with hom? wow her tred in to the house of Bod & dyd eat th Thewbreads/which were not lawfull fi bom to cate nother forthem that we with hom:butonely for the preftes? C have pe not reade in the lawe / bow the the prefte sin the temple breake the Si bath /e perareblamelelle: But Ilapel to you: thathereis one greater then th Temple: but pf pe wyll what thys went

notentes. for thefonne of man is low

enenouer she Sabbath.

Ogee. 6. b. a(3 haue pleafure in mercy ener inos Math.9.a. rynge) pe wolde not hauecondemned

Und he departed thence/and wetein Riact. 3.a they lynagoge: and behold/there was Luce. 8.a man whiche had his hande diped bo ind they ared him/fayeng. & 38 it law Luc. 14. a. full to heale boon the Gabbeth becaufe her myaht accuse him. But be land bus them : Which of you is it / pf he had a hepe fallen into a pytte bpon the Sabath/ a that wold not take htm/and lefte Deut. 22. pmonte And how much ig a ma better then a theper Therfore is telawful robo pood boon the Sabbath. Then lapb he to hemä: Stretch forth thone hande. And e Bretcheb it forth/and it was whole amynelphebuto the other.

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Then went the phartles ont/and Marc. 3.8 beide a councell agaynthe hym/ how they Joh. 10. D. myghte deftroye figin. But whan Jefing and . II.e. mewe therof he beparted thece amuch people folowed hym:and he healed them all and charged them/that they fonibe not make hym knowen: that the thrnge myght be fulfylled/which was spoke by Elapthe prophete/which layeth: & Be- Ela. 4.1 We this is my feruaunt/whome Thas echelen :and my belened in whom my ule belyceth: I wyl put my sprece brain in/and he that thewe tudgement buto e hepthe. De that not arpue not creef her Challony man heare his boycetis nelleeres. A brufed rede Chalhe not bre-A flare that beginnest to burne shall enot quenche/evil be lende forth indge ent buto buctory And in his name Chas

he Depthen trut. Then was there brought buto hom Zuce. one pattetted of a deneil/the which was

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Mar.z.b. Luce.II. c.

much that the blynde & comme both be & lawe. And alithe people were fed/a fapo: 38 not this the fonne of Math.o.b. utd. # But whan the Wharples be that/ they faybe: De Dayneth the Der out none other wyle/but thosow Be bub the thefe of the ceuels. Deuerthe Jelus knew they, thoughtes/e lapb to the: Euery hyngdome Dinibed with st felfe/ (halbe De folate: and euery cy or houle buybed in it felfemape nota tynue. So pf one Sathan cate out a ther/then is he atbariaunce within b felfe: how mape then bys kyngboine Durer But pf I call out Deuels thoro Belsebub/thozowe whome do pour Dien caft the out. Therfore fhallthey poure Judges. But pf 3 caft out beut by the forete of God/then is the kyng Luce, II.c. of Bodcome boon pou. " On how can ma entre into a Eroge mas houle /@ lently takeawaye his goodes/ercept friftbynde thefteongeman/e then fp le his house. De thatis not with me

withme/feattereth absoade. Therfore Mart.3.c. Tape buto pou: F All Cyme & blafphet Luce. 12. a Chalbe forgene buto me/but the black my agaynit the Spiece Chall not be for 1. Reg. 2.ef uen baro men: # @ who fo ener fpeak a wordeaganpft the forme of man/ttfl be forgenen bym. But wto fo ener for Beth a agaynft the holy goott/it the not be forgene him/nother in this wol

agapufteme : and he that gathereth

\* mat.7. b a nos in the worlde to come. Ether makethetre good & bigfrui 2.uce. 6, e. +

modatfo/or els make the tre euell & his cute enell alfo. for the tree is knowen wthe frute. O ve generation of bypers nowe can pe fpeake good/whan pe youre leluegare enell: A forof the abunbance Wal. 39.6. fthe harte the mouth fpeaketh. A good Luce. 6.4. ma out of hys good treature of his hart/ hyngeth forth good thynges/ gan enell man out of his evel treature / bipingeth forth enell thy nges. But I lay buto you/ that of every poell worde that men have hohen/thep thall geue accomptes at the bape of tudgemet. W Out of thy wordes 2. Reg. I.C. then Chale be tuftiffed/@ont of the wop- Luce.19. bes thou fhaite be condempned.

e de la companya de l

Then answered certapne of the feribese pharifes/e lapd: Matter/we wold fayne lea token of the. And he answered and fayo buts them. M This eucl and ad. Mat. 16. a. nonterous generació feketh a token/and Blat. 8.b. ther shall no token be genen the but the Luce. II. C. token of the Wiophete Jonag. I for as \$ 3000.2. Jones was thre dayes and thre nyghtes in the tuhalles belly/fo that the forme of man be thre baves & thre nyghtes in the harte of the earth . The men of Miniue thall ryle in the last indgemet with this generacion and ipalicondempne it for Jone, 3.86 they byd penaunce at the preachynge off Jonas. And beholde here is one greates then Jonas. The quene of the fouth that apple in the latte ludgemet with this acnetacio/a that condene itis for the came R. Keg. to. from the bttemooft partes of the earth/ 2.10ar.9.4 to heare the wylbome of Salomen & le/ hereis onegreater then Salomon.

Uha the bucienespiete iggoneout Like. IL 64

of man/he walketh thosow bype plate Cenynge red/efynderh none. The fare

be: 3 well turne agant into my housel whence 3 went out. And whe become befyndeth it emptye/ [wepte/e garny thed. Then goeth be his war/and take buto byin feue other fpretes worfe the himfelfe/& when they are entred in/th 2. 10et. 2. D Dwell there: 30 And the ente of that i is worle then the begrinning & ue lo !! tt go with this evell generacio. Wil he yet talked buto the people/behold h mother ahis brethie flow wethout/be tynge to fpeake with him. The farb of buto him: Beholde/thy mother & thy ! thie fonde without / wold fpeake will the. neuerthelede he answered and la buto him that tolde him. Who is mym there who are my brethre. And he fter

> Capb: Beholde mp mother & mp brethil for who fo ever boeth the wyll of m father which igin beane/thelameign biother/(plerand mother.

thed forth big have ouer his billiples

Btole by outpe, bij. Chapses.

(Lothe ouer the Sabbath) Som atly both the bnbertandpage of all ou warbe comaundementes confil in lou that ene the precepte of fed bynberet not/where loue & necellite requipsed.

(Agapust the holygood) To fpns agaynft the holy gooff/is prefumptuot Ipanb (with a malycious hartetoward the Colpell)to beipple thetruetij/to fa th neaway from it/tocrucifye the fonn of Lobafreibe after the parfecte knot

bebre. 6.a. # Mar.3.6 Luce, S.c.

300a.15.b

ege of the berite/to make a moch of bin pelople bim/and btterly to afcetbe his

orde buto the Deuell.

(Moz in the worlde to come.) That to fape (ad S. Marke expoundeth is far. (i).) Wholo bialphemeth the holy at/fhat neuer haue forgenenes.

The rttl. Chaptes.

be fame dape went Jelus out Batt.4. of the houle/ab fat by the fee fp be/e much people reforteb buto bin: fo that he went in to a fbpg e and fat him Downe/and all the people tope boon the lhore. And he fpake many thynges bute the in Amilitudes/layeng Beholte/The lower went forth to lowe and as he lowed ! some fell by the waye spe: Then came the folles and by deate it by. Some fell byon frony ground/ and anone it (pronge by/ because it habbe no bepth of earth: But whe the Sonne ave fe/it caught heate: and for fo muche ag it had no roote/it withled away. Some fel among the thomes/a the thomes grewe bp/schoked it. Some fel bpo good groff be/s gaue fente: fome an hundreth folde/ lame firty folde/ some thy 174 folde. Who bath eares to heare/let him heare.

And the disciples came buto bim and Matt. 4. apbe: With speakest thou to them by pa- Luce. 8.b bles: me answered & sayo buto them. Unto you it is gene to knowe the mples + 2. Co. 3.6 emitis not genen. fort & whole Egar. 4.c. ath/buto hym Chalbe gene/and he Chatt Luce. 8.5 the abundannce, 15 nr who fo hath not and 19.6,

Luce. 8. 8

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Clay. 6.b. Plar. 4.a Luce. 8 b Johā. 12.c. Actu 28.b. Roma, 11.b

Zuc.10.5

I. 30et.1.b.

Marc. 4.6

from him shal be taken awaye/euen he he hath. Thersoze speake I but o them parables for with seringe eyes they not/and with hearynge eares they hear not/for they understande it not. And them is fulfylled the prophecye of Elewhich sayeth: 4 ye shall heare in deta and shall not understande: 4 with sering eyes shall ye se/a not percease. For the harte of this people is wared gross/a they eares are tycke of hearyng/a they eves have they closed/lest they shall once se with the eyes/a buderstande with the harte and turne that I supply heale them.

3 But bleffeb are poure eyes/for the fe: a poure eares/fo; they heare. Uere Tape bito poul many 10 pophetes a probteous men have delyzed to le th thinges that pe le/a have not lene them and to heave the thynges that ye heavel have nother be the. A Breare pe therfor the parable of the lower. When one hel reth the worde of the kyngdome/and b beattonbeth it not/the enell mancomet and plucketh it awaye that is fowen hys hacte: s thys is he that is fowent the way lyde. But he that is lowe in th Conpgrounde/is this/wha one hearet the worde/ a anone with tope receased teneuertheles he bathne roote in hyu but endureth for a lea lon: wha crouble perfernce arpfeth because of the word emmediatif he is offended. As for hom that is lowen amonge the thomes/thu is he: Whan one heareth the worde/and thecarefulnes of thes worlde and the

eceatfulnes of eyches choke the worde oblo be becometh bufrutefull. But he nig fowen in the good groude ig this anone heareth the worde and bubers anteth it/and bungeth foath frute/and ne geneth an hubzeth folbe/fome firty

be and fome thysty folde.

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Another parable put he forth bute Mart, 4.8 bem/e fapb. A The kongrome of heane giphe buto a man that fowed good febe n his felbe. But whyle men llepte/ thes ame an enempe/e lowed tares amonge be wheate and wette his wave. Nowe whathe blade was fpronge bp & brought buth frute/then the tares appeared allo then came the fernauntes to the bouls older/and fand buto hom: Syllowdell hou not good lede in thy feld. Fro when e then hath it tares? De layd buto them hat hath the enemye done . Then laybe thelernauntes: wylt thou then that we mand webe them out The lapd: Mollest whyle pe wede once the tares/peplucke by the wheat also with them. Let them both growe together tyl the harnelt/and in thise of harnest / 3 wyll saye buto the reapers: Bather the tares fyill/& bynde them in theanes to be brent but gather the wheate into my barne.

Another parable put he forth buto them and lapo: & The hyngome of head Mare, 4.c ne is lyke bito af grane of multaro Luce. 12. b. fede/which a man toke/ and fowed to the his felde. Which is the leeft amonge at leves. But whan it is growen/ it is the ateatell amonge herbeg/and is a tre/fo that the brides buder the heaven come

and dwell in the braunchegofic.

Luce.13.b. The hyngdom of heanen is lyke bin

Meuen whiche a woman toke/an myste it amonge tipe peckes of mete

te

pei pe

bi

an bi

tpitali was leuended.

Marc. 4.d All such ethynges spake Jesus but the people by parables/and without purables spake he nothynge buto the the thethyng myght be fulfylled which was the thyng myght be fulfylled which was the third was the th

open my mouth in parables and whe speake out the secretes from the begra

nynge of the worlde.

Chen lent Jelus the people away
and came home. And his disciples a
mediate hym/and sayd. Dectare but o is
the parable of the tares of the felde. In
tus answered/and sayde but o them: his
that soweth the good sede/is the sounce
man: the felde is the world: the good sede
are the children of the hyngdome. The
tares are the children of wychednesse
the enemye that soweth the is the dense
the barness of the months.

Apoc.14..b

Scheharnest is the ende of the worlds the reapers are the angels. For tyke as the tares are welco out/and brent in the frie/euen so that it go in the ende of this world. The some of mā shall sende forth his angls/& they shall gather out of hyd kyngdome all thynges that offende/and them that do iniquite/& shall case them into a fornace of frie/there shalls war.

pani.12.a lynge a gnallhynge of teth. Then that Sapie.3. beine ryghteous thyne as the conne/in the Cop. 15.e. kyngdome of they, father. who to hath

eares to beare/les bym beare.

Agayne the hyngbome of heane is hebato a treafire hyb in the feld while ea man founde and hpd it/and for toye erof he were and folde all that he had end bought that felde.

Agaphe the hyngbome of heane is lpa te bato a marchaunt / that fouchte good pearleg:and wha he had founde a mes 10hftp.3. pous pearle/ he went and folbe all that

behab/and bought tt.

the transfer of the state of th

agapne the hyng com of heane is lyke onto a nette calle in to the fee/wherwith retaken all maner of fpihes/ a whan to sfall/men drawe it out buto the shore/ and for a gather the good in the bettels/ butcaft the bad awaye. & So Chall it be Mat. 12. b m the ende of the worlde. Che angels hall go out fand feuer the bad from the epghteous/and that caft them in to a foze mee of type/ sthere Chall be waylynge Bat. 25.c. and gnaffhynge of teth.

And Jelus lapde bato them: Baue pe bideeltode all thefethynges: They fave beree LORD. Then land he buto them Cherfore enery Scrybe taught buto the kengdome of heaven/is lettean houshol ber/whiche bipngeth out of histrealure

thringes new and olde.

And treame to palle wha Jelus had Mare, 6 a ended thele parables/he departed thece/ and came in to his own contry/& taught them in they lynagoges: in fo much that they were aftonnyed and fayd: Whence immeth fuch wyledom and power buto in: ag notthis the carpeters fonner Joha. 6.6. Is nothis mother called Mary andhis ethie James & Jolege Spmo & Jude

And are not all is lykers here with be uthence hath he then all these thruges and they were offended at hym. But 30 and they were offended at hym. But 30 Anc. 6.a., sus sayd but them. \*A prophet is where less set by/then at home sample 30hå. 4. c. his own. And hedyd not many mysacle there/because of they; bubeless.

Stolebponthe, ziti. Chapter.

Witho so hard/to himshalbe genel, where there is inste to biderstande and followe the worde of God/there it groweth/and altereth men in to a betterly see. But where it is relysted or saynedly receased/there it abateth/and so me become worse the masone.

(Agrane of mustard sede) Ther is no worde in the worlde more despried, then the Gospell/& pet is the mothyrige more myghty: for it is the power of Gosthat saueth as many as belove thereom which nother lawe nor worker can bo.

hened buto leven/because et altereth me and reneweth them/as sower dowe cha ungeth the tath of bread. í

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The gilly. Chapter.

Luce. 9. a.

Luce-3,c

teartha herd of the fame of Jelu and layd but o his lecuantes: this is 3 hou the Baptift. He is released the Baptift. He is released to myghere. He is berode hath to hen Jhon/bounde hym/and put hym muclon for Herodyas lake hys brother philips wyle. For Ihonlayd but o hun

It is not lawfull for the to have her Leui.18. ind farme welbe have put him to beath and 20.c. the feareth the people because they & mat. 21.6

elbe bym toz a prophete.

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But whan merebe helbe his byth Ben. 4.0.6 pape/the wuchter of Perodias Daunled eforethem/andy that plealed perode Marc. o.c. mell/wherfore he prompled her with an eth/that he wolbe gene her/what foener he wolde are. And the (beynge intructe of byz mother afore) fay wigene me Ihon baptifieg head in a platter. And the hyng was losp. Menertheles for the oth fake! and them that lat with hymnat the table becomannbeb it to be genen ber/e lente and beheaded 3hon in the prefon. And his bead was broughte in a platter/ and genen to the Damfell and the brought te bato hy mother . Then came hys Difcis ples/and toke his body/ @ buryed it/and wente and tolde Jelug.

Wha Jefug herbe that/he beparted Paec. 6.b. thence by thyppe in to a beforteplace a. Luce. 9. b. ione. And whan the people herbe ther \$ 300.6.8. of/they folowed him on foote out of the cytres. And Jelus went forth/and lawe much people/and had pytye bpon them/ and healed they, fyche But at eut came his dikiples buto hymland layde: This s a beferte place/and the nyghte falleth on:let the people departe from the/that they maye go in to the townes/a bpe the bytaples. But Jeins lapd buto the They ebe notge awape/gene pe them to cate. the laybe they buto him: We have here it fpueleanes a two fyshes. And he say Deibiginge the hyther. And he comanded

the people to lyt bowne boon the graft and toke the frue loanes & two fribes and loked by towarde heaven / and gan thankes/and by the disciples and the disciples go not the disciples and the disciples go nethem to the people. And they all by eate/and were suffred. And they gathered by of the broken mease that remanded over two lue baskettes full. And the that dyd eate/were aboute a syne thousand emen/belyde wemen and chyldren

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Marc.6.e. 30ha.6.b.

Luce. 6. b.

And stranght wave Jelus made hy Difciples to entre in to a (hyppe/ & tog oner before him/thl he had fent the per ple away. And wha he had fent the per ple awaye: The wente by in to a moun tapnealone/to make hys player. And a enen was be there hpinlelfe alone. In the flyp was alreadye in the myddel of the fee/a was totte with waites/ for the wynde was contrary. But in the fourth watche of the nyghte Jelus came ban them/walkpinge boon the fee. And whan his diffiples lawe him govinge boon the Cee/they were afrayed/layenge: 3t is lo me ipaete and cryed oute for feare. But Grapght wave spake Jesus bntothe and Tapbe: Be of good cheate/ it is 3/ be not afraved. Weter answered bym & layber LORD/pfitbe thou/bpd me come bate the boon the water. And belande : come on thy way. And Deter Repte out of the Chyppe/& wente boon the water/tocome bnto Jelus. But whan be lawe a might wynde/he was afrayed/& begate fynhe: andcryed/fapenge: LORDE helpeme. and immediative Jelus Bretchebforthe

de banbe/e caught hym/and tay te buto m: O thou of lytle fayth/wherfore don art.6.6. eiand the wynde cealled. The they that were in the thyppe came and fell bowne efore hym/e layte: Of a trueth thou art the fonne of Bob. And they thipped once and came in to the londe of Benagereth. and whathe me of that place had know legeof hym / they fente out in to all that centrye tounde aboute/and brought bus to hom all that were foche/and befought hym/that they myght touch the hemme of hys bestureonely. Andagmanye as wuched it/were made whole.

Blote bronthe ritif Chapter.

(Tetrarcha) Jewipe & the landes selongringe thereto / was denybed in to foureloadhyppes/ senery one of thele foure lordes was called Tetrarcha/that is to lave/loade ouer the fourth parte/& berede wag one of thefe.

The.rb Chapter.

gry this beauty we come and of the transfer the transfer to

hencam butohim the Serpbes Barc. 7. and Whariles from Jerulalem/ favenge: why bo thy disciples transgrelle the tradicyos of the elberg: for they walhe not they hanbes whathey eate bread? He answereed and lapte buto them. Why do ve transgrelle the commaundement of Beb/becaule of poure owne tradycreng: for Godcom= maunded/favencein monoure father & Ero. 20.0. mother/and he that curfeth father and | weute. c.c. mother/hall the the death. But re saye: land. 27.6.

1010.28. b. Luery ma Challay to father of mot The thyng that I (buld belge the wit segenen bato Bob. By thig rome to palle/that no ma honouceth father of his mother ony more. And the haue pe made the comaundemetof

of none effecte/for pour owne trabici pe ppocrpces/full wel bath Elappio Ela. 19. c. eped of you/& layde: This people i Ezech. 3.f. weth ape bato me with they mouth henousethme with they lipped how it their harre ig far fro me: butin bat Do thep ferue me/whyle they teach a poctrines as are nothing but the com bemeteg of me. And he called the peo to him & faid bnto the. Dear & baderl That which goeth in to the mouth bet leth not the ma/but that whiche come oute of the mouth / Defpleth the man. Then came hys bisciples a Capbe b

to him:knowest thou that the wharis were offended/wha they herbe this a enge: De answered/ & sapte. plantes which my beauenly father ha not planted that be pluckt bp by the ro tes. Let the go/they are the blynde les bers of the blynd. Whan one blynde la beth another/they fall both in the bith

Acen, s.e.

egarc.7.c.

Then answered peter & land bit hym: Declare buto by this parable. A Jefus fapde buto thein Are pethen wi out bederconbynge ? Werceaue ye no that whatfoenergoeth mat the mont bescendeth downe in to the bely and taft ontein to the Danght? But the the ne that procedethout of themouth/con meth from the harte/and that befylet

the state of the s

man. For out of the parte come enett ightes/murthur/breakpngeof wedphordem/theft/falle wimelle/blase my. Thefe are the thyuges that bety ma. Butto cate with buwalhen ban Defpleth notaman.

A And Jelus wente oute feo thence Batt. 7.0 peparted in to the coalles of Type @ on. And beholte /a woma of Canaan nte out of the fame coales/and cryeb ter him/fapeng: O LORDE thou fon of pautd / have mercy bpon me. Aly whter is fore bered with a Deuel. And answered her neuer a worde . Then ehis bilciples buto him/e belought om/layenge: Sende her awaye/ for the eveth after by But he answered & fay. # #3 am not fente / but buto the lotte Luce.19.8 ene of the houle of Ileaell. Motwythendringe the came and fell down before mandlayde Loude thelpeme. De fwered and laybei 3t is not good/tota te the chylogens bread/and to caft it buo dogges. It is treuth Lolid & Capbe e.) Menerthelelle the whelpes eate of ecromes/that fall from they! Loides ble. Then answeerd Jesus & sayd buts erio woma gret is the farthibete bate r wagmade bale at the fame houre. And Jelus beparted thence/& came ebuto the fee of Galde/and wente by to a mountagne/and fat bowne there. id there came buto hym much people myng with them/lame/blpnbe/dome/ tepell/and other manye/and cafte them monat Jefus fete. And be bealed thei Elay. 3 5.4

in to much that the people wobjed in the Domme (peake/the crepel whole/ halte to go and the blynd to fe. And

prayled God of glraell.

Marc.S.a.

And Jelus called his disciples bi bim and fapoe. 3 hauecompatipon b the people: for they have continued w me now thre dayes/ a haue nothyinge eate/e 7 wpt not let them beparce fall ge/left they perishern the ware. And bisciples laybe buto him. Libence thi we get to much bread in the wilberin that we mucht fatilifye fo much peop And Jefuglaphe buto them. Down loanes have per They lapbe: fenen/ a fewe lytle folhes. And he comaund the people to for down spon the grou a he toke the feuen loadeg/a the fy th and gane thanked and make them/& ue them to hig bisciples/ athe Discip gaue them buto the people. And they byd eate/and were luftyled. And they he bp of the broken meatethat was leue bafkettes ful. And they that byb were fourthouland men/belyde wem and chyloren. To And whan he had fen a waye the people/he wente into a fin and came into the partyes of Alagba

# Bloke bron the. rb. Chapter.

38 geuen to 6 ob) Jeankotge fethene belongeth to the churche 3m bestow it boon Bods ferupce. For the mon lawe fareth. Quod femelett beol catum acete.

(Alplances) Al torrepnes em Beg which God wo keth not in men/al

fpnne:and here thou fepft that mang wyl mape bo nothinge to Caluacyon: Bod muft worke al.

The thi Chapter .:

ben came the Phartleg and Sa Marc. 8.b. Duces buto him:@temptebbpm/ Joha. 6. b. requyryng him to thewe them a token from heanen & But hean Luce. 12.6. perchand fapt. At even pe fape. It wyl fapr webber /forthe (hpe is reeb:and the mornynge ye fare. It welbetonte edverto bayes for the taye is reed and neth. Ope proceptes/ye ca differne efalhion of the faye: ra pe not the bilthe the tokes of thele tymes also this enel & abuouterous generacion Mat. 13.0. metha token/and there final no toke be men them: but the toke of the prophet Jonas Soheleft them a beparted.

and what his disciples were come # Har. 8. b the other fibe of the water they had ngoten to take bread with them. Jefug the buto the. Take bede and beware Luce. 11.8 the leuen of the Whariles and of the duces. Then thought the punthem fel stayenge. We have taken no breade th bs. Whan Jelus perceaued that he ne to the. O pe of inte faith why are combred in your myndes/ because ve te take no bread with your Do ye not reane? Kemeinbre pe not tholefyne west when there werefpue thousan Mat. 14.2 met how many baikettes toke ve pp. Bath. 15.0 terfoute thouland meme how many Rettes toke ve bp: Why percease pe

3one, 2.8.

Marc. 8.b.

Som tead that I the Con of mas

Ince.9.c 30h.6.g.

30h.6.e.

1.Co).10.8 \$£[a.28] 1.30a.18.b \* Aja. 18 Joh.20.c.

Zine. 9.6

not then that I spake not to you of his whan I saybe: beware of the leue of what sees and of the Saduces? Then berkod they how that he bade not the ware of the leuen of bread but of the cryp of the Whatles & of the Saduces.

Thecame Jelus into the coal

of the cytic Celarea Philippi/and a his disciples and sappe. Unhomedo sappe. Inhomedo sappe.

but my father that is in heaven I sape to the. Thou art poeter and this rock will buyld my cogregate and the sagarns it and the neves of health what so ever shall by noe by on earth/shalle bour so in heave; what so ever thou shall be bounded as the same sawhat so ever thou shall se by on earth/shalle bour se by on earth/shalle so se by one arth/shalle so se by one se thou shall so se shall be shall so shall so

from that tyme forth began to the webnto his dictiples how the must go to Jerusale/a suite manying ges of the Elders/a of the hye present a offic Scrybes, she put to death

deaganne the threbe dape. But weter Mehim a lybe:and beganto cebus bim ringe. 2 ORD/fanour thy felf:letnot happen buto the. Reuertheles he sed himaboute/ @ laybe buto peter.

Snopbe fro me lathan: thou hyndred 2. He. 19. D. to thou fauourel not the thyriges

theof Bod:but of men.

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The layb Jelug butohts Difciples: Effat. 10.e. ony man wylfolowe me:lethim forta Bjarc. 8.c. pun felf/e take bp his croffe & folow Luce. o.c for who to wel fane his tyfe/fhal to and. 14. D. it but whole loleth his lyte for my la 3eh.12.c. e/halfyndetr. Whathelpeth it aman eflutered harme in his fouleros what nama geneto rebemebis foule with Fort welcome to paste/that the fon manthalcome in the glozye ofhis faswith his angels? and then that he twarbenery one according to his beter rely 3 fay buto you, ther Gobe here Matt. 8.e. worththat not taythofbeath tyl Luce, 9.6 tyle the fon of macom in his amgod.

Rom. 2.8.

bloke been the rby. Chapter.

(Tokens of thefetymes) Bythele ens both Chaift meane the myracles wanders/whiche were prophecyed e that they thulbe come to patte in mme. Elay. rrrb.

(The gates of hell) Areal power undthe chulters is reath/hel/belpe pon/fpn/wordly wplown a frength

(Shatnot tapttef beath.) that is phoeso everbeleneth in meilhallnot fe the beath. Johan biff.ri and.rif.

Mar. 9.8. Zuce.9. D.

Apo.I.c.

The.rbn. Chapter. and after type bayes Jefug

Deter/James/and Thon big therand brought them by un bye mountayne out of the war magtranffrances before them: ne face (hone agehe Son/ and byg clot were as whytas thelpaht. Andbeh there appeared bnto them Holes lyas talkynge with hem. Thenanly Deter and lapde bnto Jelug. LOK here is good bernge for bg:pf thony let be make here thie tabernacles for the one for Moles and one for f Whyle he per spake: behold a bryghm be onershabowed the and lo there a boyce oute of the cloud layeng. & T ismy beare lonne/in who 3 belyt: be him. Whan the disciples berb that/t fel bpon thepr faces a wer loze afra But Jelus came and touched the # 1

Math.g.a.

£[a.42.8

Math.3.b.

Marc .I.a.

bp/they fawe no man but Jelugoue and whan they came downe for the mountayne Jelugchargedthem fapte. Tel no man of this bilion/ epil lonne of man be tylen agapue from And his descriptes ared b fapbe. Why fape the Scrybes then/

Arple & be not afraped: & whather le

Elyas mult frett come? Jelus and red and lapb buto them. Elyas that f come in bebelebring al thinges tor agapne. But 3 lape bnto poo: wElpa come already/ and they knewe him but they have bone buto him what the

wold. Euen fo that allothe fonne of

Mat. II.b.

Mala.z.D.

## The stif Chapter.

treof them. Then perceased the bilet s that he spane bute them of Thou the ptifte.

Andwhathey were come to the peo ther came bntobim acertaqueman baneled buto him & lapbe. LOKDE mercybpo mylanne: for he fg lunas eand fore bered Defalleth oftymes he fpre and oftento the water and ? brebim buto thy belciples/ athey be not heate him. And Telus answer farbe. Othou faithleile afroward reacro/how log that 3 be with your blong that 7 luffre you? Bringe him ber to me. And Jelug rebuked bym & beuell wete out of him:and the chylo heated eue the fame houre.

ap Sti

Theucame the Difciples bnte Jefus Marc. o.c. retelyand lapbe, Why coulde we not chanoute: Jeing faybe buto them. cause of youre bubelete: for 3 say beofmularb febe/penaylay buto this Luce. 17.8 intapu. Remoue hence to ponder pla helhal remoue:nother that ony thin beimpolible buto you. how beit this

b gooth out but by prayer a faitinger Whyle the poccupped in Balde Jes Marc. 8.b layd bottothem. It wolcome to paffe lo.b. \$ . To. the fonne of man shal be delyuered Luce, o.c. thehades of men and they that hyll Mat. 162. land the thyebe daye that heryle as and 20.1. me;and they were berplozy. Hifton an they were come to Capernauther receased the cribate money came to sterand lapb. Doth pourematterpap mter he lapd:pee. And whanhe was

Mart. on. Luce. o.b.

tome home. Jelus prenented hin a litthat thyakest thou Symo? Of what do the kynges of the earth take told trybute? of theyrchyldren or of strangers? Then saybe poter but hym. I are the chyldren fre. Penertheld lest we offende them: go thy waye to see and caste thyne angle / and take sylh that fyrst commeth up a whan the hast opened his month/thou shalt fyn a pece of swentye pens: take that a go it them soone and the.

The rolli Chapter.

T the same tyme came the bill

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Mar.9.b Luxe.9.e

Mat. 22.c.

ples buto Jelus and lapbe: to is the great in the kyngbome beauen. And Jelus called ach be buto him/& fet him in the mybbed monge them and lapbe. Clevely I lapt to you. Except ye turne and become the chylde pelhal not entreinto the kynglo of heane the locale the lame is a greated in the kyngbom of heane is u to receaueth luch a chyldin my name/ceaueth me. \* But who lo offendetho of the lelytle ones which believe in me/were better for him/thata million we hanged aboute his necke/& he drown

1.10et.2.a.

Charr.g.e. Luce.17.8

Lio but o the would because of iklaricot. 11.6 berg: peetheremus iklaunders com Luc. 17.a. but wo but o that man/by whom iklam

Math. 4a. Der cometh: But pfthy hande out

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from the. It is better for the to entre in to ly [/lam excrepel/the that then fhul thaue twohates of two fete & be caft to enelatting fore. And of thone epeof enbeth the: plucke it out & call it fto the beteer it is for the to entre in buto lyfe thone epe/then tohaue two eves and becaft in to hel fyr. Take hebethat ve eleple not one of those lytle ones for 3 by buto you/their ageld bo alway behol petheface of my father which is in hea nen. I for the fonne of man is come to fine which is low thow thouse pe syfa Luce. Is. at manhaue an hubreth thepe/e one of the begon afterp: both he not leve the upnty enpnein the montayng & goeth & leketh matone which is gone aftraper And pe schappenthat he fynde it/berely I fape onto you/he reloyceth moze oner ic: the ouer the nynty and nyne/ whiche wente not altrave. Even fors it not the wylbe foreyourefather in beauen/ that one of thefe lytle ones thulbe perplhe.

# & pf thy brothertrefpalleagaynt Leui, 19.8 the/go and tel him his faute betwen the Eccl. 17.bi andhim alone/pf he heare the thou ha & Luce. 17.8 wonne thy brother. But pf he bearethe not/then take pet with the one of two: that in the mouth of two or thre wet- ginn. 35.2. nelleg/enery matter mape be flabyly- Deut.17.6 hed. pfhe here not them/tel it buto the undr. g.c. congregacyon: of he heare not the coure: 2.col.13.4. paryon:holdhimas an Bepthene Bub pran. Uerely Jaye buto pou. Uhat Agag.16.c. loeuer pethal bynde boon earth/ thalbe bond atto in beautie what to ever pe low le bpo earth thaibe lowled allo in heaut

Zuc. 24.6

Agapne 3 lave buto you. Pf two of polinal agre byon earth (foi what thyuge a ener it be that they wolde before) the shall have tt of implather which is in his new, for where two or thre are gathered together in inpunance: there 3 am a the imposed among them.

Math. 6.b Marc. II.c Luc.17 a.

Thencame Deter bnto him & fay LORDE/ how ofte that I forgenem brother that trepaffeth agaynt me? S uen tymes: Jelus lapde bntohim. 3 l not bato the/feuen tymes: but feuent tymes leuen tymes. A Therfor es the hyngbom of heatienlykened bu a kyinge which wold reken with his les nannteg:and wha he began to reke: of was brought butohim which ought his ten thouland pounte. Now whan beh nothynge to pape / his lordecomaunde him to be folde/andhig wyfe a hig chil bren/and at that he had/and payment be made. Then the leruaunt fel bowne belought him lavenge. Sprhauepaclat with me/and I wpl pape theal. The ha the losd pytie on that fernant/a Difchat geb him/a forgauchtm the bette.

And the same servaint wente out founde one of his felowe/ whiche ough him an hundreth pens/ and layed hand browhim/and toke him by the throte/ sayde:pay me that thou owest. Then his felowe fel downe abelought him sayen have parpence with me/and I wyl pay the all. Neverthekse/he wolde not: but wente and cake him in to preson/tyll his shuld paye the dette. Whan his sclowes say what was done/they were berylore.

and came a tolde theyr loade all that had bappened. Then his loade called for him abland bute him. 50 thon wicked let Jaco. 1.b. aune/I forgane the al this Dette/becau ethon prayell me: fhuibelt thou not the paue had copally on alle boon thy felow/ eneas That pitte boon the: And his los ewas worth & belyuered him buto the aplergitpl he paped all that he oughte. Solhal my henely father Do allo bneo ou/pfeuery one of you fro your hartes bigenenot his brother histrespalles.

Math. 6.b Marc.II.c

The sty. Chapter.

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Ind it came topalle/ whan Jelus Matt. 10.4 had ended thele larenges: he gate bimfrom Balde:and he cam in to toattes of Jewip beyond Joidane ind much people followed hyin a he hea enthem there. Then came buto him the obacylegand tempted bim & fard bato im. Is it lawful for a man to putaway of wpfefor ony maner of cause: Deans wered and lapb buto them. bane penot, red/how that he which made (ma) at the reginnynge/made thein man and woma ind laybe. o for this canle that amalea Bene, 1.b. refather and mother and cleue bato bis pfland they two shalbe one field. Now tethey not twapne then:but one flethe. Let not man therfore put alunder/ that thehe Bod had coupled to gether.

Then faybe thep: tuhp byb Moles Den. 24.1 he comanunde to gene a telt monpal of Jere. a. into them. Moles (because of the harts es of yours harres) (uffred you to put

a wave yourewynes: Menertheleste the begympnge it had not ben fo. But Marc. S.b. fare buto you wwbo fo euer putter Marr. 10.a way his wyf(except it be forfornicac Luce, 16.c. a marrethanother/breaketh webloc and who to marterh her that is beuou commetteth abuonterpe,

Sap. g.c.

Then laydhis disciples buto him the matter be fo betwen man & wpff it is not good to mery. But he layb b them. Al mencan not comprehende if lavenge/ faue they to whom it is get for ther be feme gelbed which arelok ne from thepr mothers wembe/s the be foine gelbed/which are gelbebofn and there be some gelded whiche hi gelded the felues for the bynabo of heavens lake. De that can complet De itlet himcomprebenbeit.

Mar. 10.b Luce.18.b

& Then werebrought bnte him? gechyldien/that helbuld pathig bank bronthe a praye. And the befetplegte ked the But Jelus layd. Suffre thed brene forbyd the not to come buto for buto fuch belongeth the kyrgbom beauen. And whanhe had tayed high des boon them he beparted thence.

EHAT. To.b.

And beholde one came bnto bit Zuce. 18.b lapbe. Good malter/what good fhal ] that I mave have the enerlatingely melapo bato bim Why called th plal-119. ( megood/ a there ignonegood buth onely. Menerthelelle pfithou wplten

Ero. 20.b into lyte/ kepe the \* comaundement Deut. 4.a Then Capbe he bato him. Whiche: Je and sai Capb. Thou Chair not hyll/thou Chair breake weblocke/ theu fhalt pos ftes

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houthalt bear notallewythette. Honois ethy father emother Te then fhale to Rom. 13.6. ethyneghbour asthy felfe. Thenfayb Bala. c. b heyongeman buto him. Al thefe haue? epetro my poutly bp/whatlacke 7 rest Teing faybe buto him. Pf thou write Luce .12.b perfect/go thy wave & felthat thou haft genete to the pore/e thou fhair hanea trealure in heaue/& come a folowe me Math. 6,00 tibathe pogma herd that word/he wet maplorye/for he had greatpollellions.

Jelus lapobuto his disciples. Cleres Math. to.c y Tape buto pou/ tt Chalbe harde fora Luce. 18.e epth må to entreinto the kingbo of heue moreouet 3 lave buto pou. Itis eafper nacamel to go thosow the eye of a neb emefor a rych ma to entre in to thekin bom of heave. What his disciples here hat they wererceadiglyamaled & layb. Who ca then be laued? Menertheles Je his beheld the a fayo buto the. Wifth me His bnpolible: but with God althen Jacha. 8.2. gegare pollible Theanfwered weer & layd to hi. Behold we have forla Mart. To.c sen al efolowed the/what that we have Luce. 18.c therfore: Jelus lapp bato the. Clerely 3 2th at. 4.c. fay bnto pon/that whe the fon of man \$ 2.1.22.6 hal fre ithe leat of his maielte rewhich saue folowed me inthe new byrth shall Ptallo bporij. leates Hindge the zit. Sap. ( a. types of Ilrael. He who to ener forta. + Deu. 33. 4 neth boules/or brethre/or folters/or fa: ber/or mother/or wpf/or chylore/or lan ten formy names fake the fame that re Job. 42.b Pl. Dutemanythat be the fyru (hal Mat. 20 b 

## Giolebpen the fir Chapter.

(Belded them leines) This minus func spiritual geldping: namely/ene w ful chastite: els were stipke the second maner of gelding which is don corporal

(Unhy callest thou me good?) Line as Chatte sayeth Joh. bij. Siy born ne is not myne. So sayeth he here all Jam not good: for he speaketh of him ste/after the nature of man.

## Che. 33. Chapter.

the hyngbom of heaven is Im bnto an housholder/which we oute early in the moinpingell hyrelabourers in tohis byny be:and whan he had agreed with the bourers for a peup a daye/helente the in to his bynepard. And about the the houre he wente out and lawe other fta bringe role in the market place: & land bato them Go pe allo into my bynepat and what so ener is reght 3 wyll gene pou: and they wente thepr ware, Agan he wente oute aboute the force house opdiphopie. And about the eleveth ho rehe wente out/and founde other fo Dynge pole:and fapte buto them. Wil Cand pehere al the Dape pole. Theplay butohim:becaule no manhab hpred bi De laybe buto them. So pe alfointon byneparde: and loke what is eyghte/y thailbane it. flow what he even was me/the loade of the byneparte lapb bit bis flewarde. Call the labourers a gen the there here/beginninge from the l

onto the ford. The they that werehoued bout the eleventh hour fame and recea ed eneryman a peny:but wha the fyrit rame they supposed that they shuloe recane more/and they allo receauedeuery man a penp. And wha they had receaued they murmured agayafte the boulhol ber and lapde. The le laste have wrought bucone houre and thou half made theme equall buto by which have born the but thenand heate of the daye. De answered anblapde bato one of them. frende 7 Do the no wrong: dydelt not thou agre with nefor a penp? Take that thone 18/ # go by wave: I wyligene onto this last allo phe as to the .. Or have Inot power Rom. Tr. to do as me lysteth with myne owner Is thene eye euell : becaule 3 am 2000. \* So the latte thatbe the freite: & the frite the latte. for many are called:

but fewe are cholen. And Jefus wente by to Jerusalem and toke the twelf disciples a syre in the wave and layde buto them. \$23 eholde we ge bp to Jernfale/e the fonne of ma halbe delyuered buto the hygh wester and Scribes: and they thail condemne him to beath: and thall belyner him buto be bertie/to be mocked/to be Courged and to be crucyfyed: and the thyrde daye be thallrylen agayne.

W K Then came buto him the mothee fiebedeeschyldzen with hyrfonnes/tel Mar.10. own before him/and befpred a certapn byngef hym: the layd buto her. What welt thou. She lapd buto hym. Let the te two formes of myne fye in thy hyngos

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29at. 19.0 Marc. 10.0 Zuce .. 13.0 +mat.22.b

Marr.10.1 Zuce. 18.1

the one boon thy enghthabe/ a the off bpon thylefthand. But Jeluganfwer and fapo. pe wote not what pe arenne pe Drynke the cuppe that 3 that beyn to be bapty fed with the baptyme t I halbe baptpled withati? They la bute him yee that we mare. And be fi bato the Alp cuppe truely Chalpe bu and with the baptyme that pe thatbe tyled withall/that ye be taptyled:net thelelle to lyt bpon my ryghthandel on mplefte/tg not myne to gene:but! to them/ for whome it is prepared my father.

Whan the ten herbethat/ they's barned at the two brethren. But Te Marc. o. D. called them buro htm & lapo. & pe hm that the prynces of the worlde hauel mimacyon of the people/and the great

Som read exercyle power amonge them The great fhall not be to amonge you. But whe male. with euer wyl be greate amonge pon/let b be ponce minyfter. And who foeuer w be the chefe/let him be poure fernat Euen ag the fonne of man came not be ferued/ but to do ferupce/ and to go his lyfe to a redempeyon for meny.

And whan they Departebfrom I cho/much people folowedhim: & beho two blynd men fat by the way fybe. whan they herde that Jefus palled ther ceyed and laybe. O LORDEN Conne of Dautd/ have mercye bpon! Butthe people rebuked them/thatt

fhulde holde theyr peace. Denerthele theyerped the more glayde. O Lon thou fon of Dauthhauemercy bpont

Math.25.C

and.Io.c.

ppolence.

Marc.10.e Luce. 18.0 and Jefus Hove thyi & called the alaybe unatwyl ye that 3 Do buto you? They hyte bute him. Lozb/thatour eyes may copened: Jefus had copallyo bpo the touched the prepare immediatly theps per receaued fight e they folowed him.

Clofe boanthe.ge. Chapter.

(3sthyne eye eucl) This appear eth to be fom Braungmaner of fpeaking teleas muche to lapeas/lokelt thos afqupat/of frowardly:because 3 am good?

The rej. Chapter.

Chan they bewe nye buto Tes Liar. II. a. rulalem / & werecome to Beth Zuce.19.6. phage bate mount Olyuete. Je inglent two of higdilityles/ hyb buto them. Bo in to the towne that peth before you and anone ye thall fyn. an Affe bounde and bye foale with her owfe them/ and brynge them buto me and pf on mantage oughte buto you lave pethe Lou DE bathnew of them and arapaht wave he wylllet them go. Barall this was bone / that the thyinge amphite be fulfylled/which was spoken the prophet lapeng: Tel the bough Efay.60. er Ston:beholte/thy hynge cometh but sacha.g. b. n the/meke/fyttynge bpo an Alle/and a bale of the Alle bled to the pocke. The biliples went/e byd as Telus comauns bed them/e brought the Alle e the foate/ therent But manyof the people fpred 30ha.12.b. them garmented in the wave :other cut Down by acheg from the trees/e flowed

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them in the wave. Ag for the people went before a that cam afterithey co and favol Doffanna buto the fa 10 fa. 117.c of mauid & Blefed be be that comer the name of the LORDE: Donann the hyabte.

300.7.0.

Marc. 11.b \* And whan he was come in to Je Luce. 19.b falem/al the cytic was moneb/and la \$ 30h.2.b. Who is this athe people farbes T is Jelus the prophet of Mazareth/on Balilee. And Jelus wente in to the u ole of Bod/and cafte outeall them t bought and folde in the temple:ande threwe the tables of the money cha gers /e the feates of the that fold bo

3. Reg. 8.b. and layd bnto them. It is wipite. Ela. 56. a. houle thatbe called the houle of pray Bere. 7.a. but ye haue mabe ita benne of mur rers. The blynde also a the lame cam to him in the temple & be healed them

But whan the highe preftes & Scrybeg lawe the wonders that bel and the chyldrencryenge in the tem and lavenge: Delianna buto the Conne Danto: they by loayned/and laybe bi ban Bearch thou what thefe fap: 3el lapbe buto them. ree. Dane pe neucti Out of the mouth of very babes #1

10 fal. 8.8 30h. 8.a.

hlynges thou half orderned prayle-A be lefte them there: Sand wente out the cytic buto Bethania/and ther abo duer nyghte.

Macc. II.c.

But in the moznynge ag be rett ned into the cytic:he hungred. And int Luce.13.8 wave he lawe an fygge tre/and came toit/and found nothpinge theron:butte ues onely: and land buto it. Deuer fit

nowe on the from hence folth. And fing nediatly the frage tre wythered awaye Industantis diffiples fawe that they natuapled and lapde. How is the fpage re wytheredawape lo foone? Jefuganwered & fayb buto them. Cerely I faye nto pou. 3f pe hauefayth and boute Mat. 17.t. ot/ye thall not onely do this with the Luce.17.a page tre: but pf pe thall fape buto this nountagne Auopde and castethy felfe in othefeeit Chalbe bone: And what fo Marc.Tl.c. ner pe are in player/ pf pe beleue/pe 3oh. 14.b. hal receaue it.

# \$ and whan he was come into the \$2.4.20, a emple/the chefe preftes & the Elbers f thepeople came buto him (as he was eachynge )& layda By what authorite Ero's 2.b. belt thou thefe thinges/e who gave the Actu. 4.a. his authorite? Jelus answered & saybe and. 7.d. onto the. I will are a worde of you allo: which pf pe tell me/3 in lyke wyle wyll elpou by what authorite I bo thefe thin tes. The baptyme of 3hon/ whence was tiftobeauen/orof men: Then thought hey amogethe felues & layde. If we fay t was from beauen: then that he lave bn obs. Why dyd pe not then belene hym? But pf we lave/it was of men/the feare then for a prophete. And they answered Mat. 14.1 selus & fapoe. We can not cel. The fapoe be buto them. Nother tel 3 you by what inthoute I bo thefe thenges. But obaethynke per Acertayn man had two formes/and came to the fyrite layo so thy way my forme and worke to dage comp byneparde. Deanswered & Cayoc.

15.a.16.c. Marc, II.d

3 wyl met/but afterwarde he repente and went. Be came also buto the fen and fapbelphewple. And heanfwer and lapbe : 3 wyll Sys . And wents Uhetherof the twapne byb the will the father? They lapde bato hym / fyile. Jefug lapde buto them. Lerely fare buto you: The publicas and had tes fhallcome in to the hyngbom of Mat. 3.8 b before you, Ros Thon came buto p and taughte you the ryght wave/and beleued him not:but the publicas ab lottes beleued hym. As for you/ the pe lawe it/pet were pe not moued w repentatice / that pe inpght afterwat baue beleued bym.

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Bene.9.d. Elay.4.a. Jere.12.b. Phar.12.a. Luce.20.a

Deare another parable. Theri certapne housholder which a plan a byneparbe/e hebged it roundeab and byeged a bynepielle in it/ and b a tower/elet fronte bate bulbanba and wente in to a ftraunge contry. whan the tyme of the frute Dew ner be fent his feruantes to the bufbant to recease the frutes of it. Then the bandmecaught his leruauntes:onet bet/another they kylled/the thypet Boned. Agarne pe fent other feruali mo then the fyille/a they byb butot in lyke maner. At the latte be fente owne fonne bnte them/and faybe. wyll fode in awe of my fonne. But the hulbandme law the lonne/thepl amonge themfelnes: This is the her

Bene.37.1

come/let vs kylihim/and take his hertraunce buto oure felues. And di caught him/athinkehim out of the はのははいかからないのははいのははいのははいのは、

meparde/and flewe him. Now whan the Lord of the bynepard cometh/what will he bo with those hulbandme. They lavb onto him: we wol cruelly beltrove thole quel perfonnes/& let out his byneparde buto other bufbandme/which foati beip ner him the frute at tymes couentent.

Jelus lapde bato them: Dyd pe neuer read in the fertptures & The fame fone Wal 117. which the buylberg refuled / to become actu. 4. a. to beade Cone in the comer. Tips was 1.10et.2. the Lordes boyng and it is maruelous in oure eyes. Therfore 3 lave buto you: The kyngbome of God thall be take fro you and thatbe geue buto the Deythen! which thall brynge forth the frutes of it and who lo falleth bpo thes Rone/that sacha. 12. 2. boke in pecesi te loke bpo whom it # Dan. 2 . falleth / it shall grynbe hym to poulder. and whathe hyghe preftes & Wharples bertehts parables they perceaued that belpake of the And they wete about to take hom/ but they feared the people/ secaule they beloe hi for a prophet. F

Marc.II.C. Zuce.19.0 and,20.b. \$ 30b.7.8

Glefe bponthe. grf. Chaptes.

(Hollanna) is as much to fave/as the lucke/health and profperyte.

The rest. Chapter. 3

no Jetus antwered / and toake Luce.14. onto them agapne by parables/ and lapbe: The Hyagdome of hea uen is lyke bnto a hinge/ wolch eyed hys fonne. & And fente forthe Apor. 19. dys fernauntes/ to call the gettes bute he martage and they wolve not come.

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Agarne/he lente forth other lettiaunit and laybe: Tellthegefteg. Beholde/7h ue piepard my bynner/ myne oren & m fed cattelare kylled/and all thynges as ready come to the mariage. But they m belyghte of it/ & went they waves:or to hps hulbandipe another to hpg ma chaundyle. Ag for the remnant they to his feruantes/ & intreated them fham fully/& dewe them. Whathe hyng hen that/he was wroth & fent forth hys m evers/and destroyed shole murthuren and let fpre boon they cotpe. Then la he bnte his fernanntes: The mariage Ded is prepared:but thegeltes weren worthye. Go poure waves oute therfo in to the hyghe waves / gas many as fynde/byd them to the mariage. And fernantes wete out in to the hye way and gathered togetheras many as the coulde fynde/both good and bad/andi tables were all full. Then the kynge w in to le the geftes/and fpred thereal that hab not on a webbynge garmen and faybe buto him: frende/how can thou hyther/& hafte not on a weddy garmente: And he was euen Cpechle Then fapbe the hynge buto hys fi

Math. 13.f. and. 23.c.

nanteg: Take and bynde hym handel foote/and cate hom in to the biter bat nes: there thall be waylynge and gu Mat. 20. b shange of teth-3 for many be called fewe are choien.

Then went the toharifes fett Luce. 20. comicell/how they myght tangle hym Johan. 7. d his wordes/ & fent buto him they dil ples with perodes offerers and lay

Matter/ we knowe that thou arte true! and teachest the waye of Sob truely/and careffor no man / forthou regardeft not the outwarde apperance of men. Tel be therfore how thynkest thou: 3git lawful to gene tetbute to the Emperoure/on not: Now whan Jelus perceaued they workednelle/he layde: O pe procrytes/ why tepte pe me: Shew me the tribute money. And they toke hym a peny. And be fapte buto the: whole is this pmage and superscripcio? They saybe buto him The Emperours. Then laybe he buto them. & Bene therfoze buto the Empe= Effar. 17. coure/that whiche is the Emperonres: Rom.13.b. and geue bnto God that which is Bods Whan they herde that/they maruayled/ and lefte him/& wente they wave.

\* The lame dave ther came buto him Mar. 12.6. the Saduces (which holde that there is Luce. 20.0 no refurreccion) & ared bym/and fapde: Actu. 23.8. Mater/Moles lapbe: # pf a man bpe/ hauinge no chyloge/his brother that mas ephis wyfe/and raple by lebe buto bys bother. Now were there with by leuen bethie: The frist marred a write/& dred and for so much as he had no set e/he left hes wefe buto his brother. Lykewile the feconde and thyrd buto the feuenth-Latte of all the woman byeballo. now in the refurreccion whole wyfe that the e of the leue: For they al had her. Jelus inswered a saybe buto the:pe erre & buberBod not the Criptura not the power of God. In the refureccyou/ they that nother marye/noz be marged/but areas the angels of Bob in heauen.

As touchynge the refureercion of bead/haue penstredde/what is fook Erobi.z.a. onto you of God/whiche layeth. # 31 pebpe.II.c the Bod of Abraham/e the Bod of The and the God of Jacob: Jet is not God God of the Dead but of the lyuinge. I whan the people herbe that/ they we attennyed at his boctryne.

Marc. 12.c Luce.10.c.

H Wuha the Wharites herbe/that hab Booped the mouth of the Sabuce they gathered the felues together / 9 one of the (a Scribe) tepteb him a faye Matter/which is the chefeft coman mente in the lawe? Telus lapo butab

Dent. 6.b. and.30.b.

Then that love the LOKD thy 6 with all thy harte/ with all thy foule with al thy apride: this is the princi and greate tomaundemente. Ag for Leuf. 19.e. feconde/it ig lyke bute it. Though

isma. 13.b lone thy nepghbour as thy felfe. In the fe two commaundemented bange all

lawe and the Dophetes.

Barr. 12.D

now whyle the phartles were thereb regether/Jelus areb the/s lay What thynke pe of Chaile unhole for es he. They lapbe Danids . the lapbel to them: how then both paulb in fpid Old.109.8 call him Loud D/layeng: The Lo DE layd buto my LOHD: Syt thou mp eighthabe/tyl 3 make then enemu thy foote Roole? If Dauto now callbu LORD/how is be then his Conne? no man coulde answere bym one work nother burte ony man are hym euy quelliong/from that Daye forth.

The griff Chapter.

bhen frake Jeftis buto the pios ble a to his disciples and sappe. the Scrybeg & Whartles are let bown bpo Moleg leat what foener they byd you ob Den. 17.6. ue/ that oblerne & Do: but after thepe thes that pe not bo: for they lave & bo for they bynde beuy and intolle. de burtheng and laye the bpon meng and. 18.b. mbeed: but they them felnes well not Luce. II.D.

ane at the with one of thepr fpugers. theyr worked do they to be fene off m. Theylet abrode theye Abplacte es and make large boiders bpothept menteg/e loue to Cyt bppermoft at blefe to hauethechete leates inthe ly goges/e lone to be faluted in the mat-

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PESE BORFERS

the to be called of men Rabby. But pe that not fuffre youre leines becalled Kabbi:for one ig your mafter en Chryd:and al pe arebrethren. And Il no man father byon earth/for one is ur father whiche is in heaven. And pe al not luffre poure felnes to be called afters:for one is your mafter/ namely eil. he that is greatest amog pour shal pour leruaunt. " for who lo exalteth Zuc. T 4.1 m felfe hatbe brought lowe: the that and. 13.6. imbleth himfelfe/fhatbe eratted.

100 bute pou Scribes & Whartles Luce.Ite procepted/that thut by the hyngdom heauen beforeme: pe come not in pout lues nother luttre pe them to enter hat wolde be in.

the bute you Scrybes and whary Zuce. 20 8/ pe proceptes that benoure wpodoes boules/a that buber the coloure of

Ela.To.a.

10hflactes tied were waittinger where in the comain Dementes wer writte ± 7808. 3.8

a nouyce/ opconnecte turned fro the belefe of the Heythen buto the Jewes. prayenge longe prayers/therfore that receaue the greater Damphacton.

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tuo bnto you Scribes & pharples, ppocretes/which copate See & londer make one professes what he is but me one/ye make of him a chylbe of his two folde more then ye your felues an

Wo buto you blynde apdes/which peruho foener (weareth by the templ that is nothing: but wholeoner fweam by the golde of the temple he is grim pe fooles a blynbe/whether is greate the golde of the temple that fancufye the golder and who fo ever fweareth the altare/that ig nothpage : but whol euer (weareth by the offerpage that bpon it/heisapltye. pe tooles & blpm whether is greater? the offering out altare that fanctifpeth the offerpige Therfore who lo fweareth by the alm fweareth by the fame / and by all than theren/& who fo fweareth by the ten fweareth by the fame / and by hym the Dwelleth therin. And who lo Iwearn by heanen/sweareth by the seate of the and by him that freeth theron.

Lio buto you Scribes and Idan les / ye procrytes / whiche tyth Lipu Any leand Compn/andleane the ways tier matters of the lawe behynde: name ly/indgement/mercye/and faythe. The le oughte to have bene done / and not bleane the other behynde. O ye blym gydes/whiche Arayne oute a gnat/bu

(watowe by a Camell.

Zuce.II.D.

Wo bnto pon Scribes and phan (es/re ppocrites/which make cleane the

Math. S.D.

Luce. II. D.

itteripoe of the cuppe and platter /but mithin are refull of robbery a Vercette Some rea Thou blynde wharple/clenfefpifte the De \*buclen nipbe of the cuppe and platter/that the nelle.

utlybe maye be cleane allo.

wo bnto you Scrybes & Wharples e proceptes/ which be lyke buto paynen Sepulcres/ that appeare beautifull utwarde / but within they are full of eadmeng boneg and allfylthynese. E ien lo are ye allo. Outwarde peappeare patteous buto men /but within pe ave

ullof procryle and infquite.

es/ye proceptes/which buploe the tom es of the prophetes / and garnythe the epulcres of the ryghteous/and laye: yf vehad bene in oure fathers tyme / we wold not have bene partakers with the nthe bloude of the propheres. Ther I. Tella. 2.0 one pe be wythelles buto youre felues, hat ye are the chyldren of them/which lewethe prophetes. Go to/fulfyll ye alothe measure of your fathers. O ye ler entes. O pegeneracyo of bypers/how well re escape the dainpnacyon of hell: Cherfore beholde/ 3 lende bnto Mat. To.b on prophetes and wrie men/afcrybes/ Line.II e nd some of them that pe kyllacrucifyel Joha. 16.a. ind some of them that rescourgesn your Actu. s.e. magoges/& perfecute them fro cytte to and.7.g. ptie: that boon you maye come all that

rghteens blond which had bene thebbe pon earth/fro the bloude of ryghteous Abell/buto the bloude of sachary the Bene. 4. b onne of Barchtask whom ye flew be- | + 3acha, La wenethe temple and the altare. Herely \$2 pa-24

Wio buto you Scribes and Whart- Luce, II.e.

I sape buto you: All these thyugesh Luce.13. d. syght byothis generation. O Ferul Jerusale/ thou that sapest the Property Ronest them that are sent buto

how oft wold I have gathered the d. Eld.i.a. bien together/ seven as the hennes thereth her chekens buder her wond wall. 68.d e pe wolde not. Beholde/ spour hab

ofal. 68.d & pe wolde not? Beholde, I pour had eyon shall be lette but o pou desolate. I a saye but o pou: pe shall not se me her ofal. 117.c forth/tyl pe saye: Belededbehe that meth in the name of the LORDE.

Stele byen the rung. Chapter

there teach not Gods lawe/theare the not let bowne boo Moles leate: the both Chill here in thys chapter refitters workes/g the botternes of men

Od Telus wet out/and benas

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Marc.13.8. Luce.21.8.

from the temple / & his disciple came but o him/to shew home bupidying of the temple. But of the same but o the Be ye not all the settinges? Therely I sape but o you there not be left here one thone but anothe that shall not be case downs. And as sat upon the mount O squete / hys disples came but o hymsecrety / and say be same but o hymsecrety / and say tell by/whan shall these thruges continued and which shalbe the token thromying/e of the enter of the world less answered glaps but o them: I see hebe/that no man because you: I there shall many come in my name/s say

Luce.19.d

Colof.2.c.

Chiff/and fhall beceaue many. Tethall heare of warres/and of the le of warres: take hebe/ & be pe not bled. All thefe thynges mill fyit co to palle/but the ende ig not yet # for 4. ElD. 13.6 people thall eple by against another one realme agayn& another/ & ther the peltflence and honger and earth. akeshere and there. All thele are the

granginge of folowed.

Carpo te con te

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Then thall they put you to trouble & Effat. To.b. lapli poule pe thatbe hated of all peo Mare. 14. b formy names fake. Then (halmany Luce.21.b. offenbed/ e fhall betraye one another Joha. 16.8. thall hate one the other. And many le prophetes that arple & fhat Deceaue my/and & because intquite Shall baue opperhande / the love of many thall te. But who to endureth bute the besthelame thatbe faued and thes offel of the hyngborn shalbe preached all the worlde for a wytnesse buto all onle/and then that the ende come.

Whe ve therfore that le the the minacion of Defolacion Wwbere of tt (pohe by Daniel the prophete) Conde the holy place (who to readeth it/let mmarke it wel) then les them which in Jewip/five buto the mountagnes/ olet him which is on the house toppe come bowne to fesony thyinge out of shoule: tethin which is in the felde t turne backe to fetch his clothes: Bus buto them that are with chylbe/and them that gene fuche in thele bayes. ut praye ye that youre flyght be not In the wynter/noz in the Sabbath.

4.Ef.14.b

Mat. 10.C. tmar. 13.0

CHarc. 13.b Luce. 21.c. +Dan.g.b.

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Dani, 12.al

. For then hall there be great trong fucheas was not from the begrnnyn of the worlde buto this tyme/northal pee excepte those dapes shuide be fi tened, ther Chulbe no flefhe be fauebil for the choleng lake thole bayes that Chortened .

Marc.13.c.

Then pfonpma Chal lage bnto m Zuce.17.c. lo/here is Chatt/or there/belene itm for ther thall arple falle Chriftes at Deut. 13.a. fe prophetes/and thall be great f toh 2. Tell. 2. b and woders: In fo much that (pfit we politible) the bery chole thulb be brong

into erroure. Beholde/3 haue tolden before. Wherfore yf they Itali Capebi you. Beholde/he is in the wyldernel ao not pe forthe: Beholde/ he ig int chamber/beleue it not. for lyke agt lyahtenynge goeth out fro the Call/ thyneth buto the West fo Chall theu

mpuge of the Conne ofma be. Form

3eb.39.D.

Marc. 13.C Luce. 21.c. 30cl.2.b.

Actu. I.b.

I. tella. 4.6

re fo ener a bead carcale to / there w the Regles be gathered together. mmebratly after the trouble of fame trine/lhall the Sone & the Alo lofe thepplyght/e the Starreg fhallf from heaven / and the powers of hea Chail moue/a then Chal appearethe w of the Conne of man in heaven/and the Chall all the hunredes of the earth m ne/ and they thall fe the fonne of m come in the cloudes of heane with an power aglory. And he that lenbeh angels with the great boyce of a tron and they Chaligather together hys th fenfrom the foure wyndes/fro one en of the beauen to the other.

\* Leaene a fimilitude of the fygge see. @arc.13. D than hys braunche is pettender/and Luce. LI. D is leanes (prenge/pe knowe that Som net ig nye. So lykewple pe wha re le al helethynges/beye fure/that it is nye/ meat the Dozeg. Clerely 3 fay buto pout. the generacyon (hall not palle/tyll all bele befultylled. Weaue & earth Chall affebut my workes that not paffe. Deertheles of that daye and houre & kno. | Actu. La. eth noma/no not the angels of heau? nt my father onely. Enen as it was in he tyme of Moe/lo thall the compage of he fonne of man be also. & for as they pereinthe dayes before the floute (they byb eate they drake /maryed & were maped/ene buto the dape that foe entred no the thippe/and they regarded it not plithe floude came & toke the all away) ofhallallo the compange of the fonne of nabe. Then thati two be in the felbe/ Luce.17.8 he one shalbe receaued / the other refu ed: Two shalbe gryndpingeat the early heoneshalbe receaued a the other shall e refuled: ( Two in the bed/the one shat e receaued/and the other refuseb.)

what houre your LORDE wyllcome. Mat. 13.0. out be fire of this/that pf the good ma Zuce.12.D. the house knew what houre the the ± apo. 16, e e wolde come he wolde furely watche and not luffee hys houle to be broke bp. therfore be pe ready allo for in the hou te that pe thyuke not/thell the forme off man coine/s Witho is nowa faythfull @ Mat. 25.6 wplefernaunt who his loade harb made interoverhys housholde / that he mave

Æ[a.4.0.81 and. sl.b.

Bene. 7.b. Zuce.17.6

Apoc. 17.c gene the meate in bue feafon? # Ble is that fernaunt/whom his Loite (m be commeth) fhatt fynde fo bornge. rely 3 lay buto pon:he that let himm all his goodes. But and yf the cuella uaunt that lave in big bart: Tuth/it be longe of my loabe come and begy to Impte highelowed/pec and to ease Dipnke with the dionken: The lame uaunces lorde (ball comein a bare/ he loketh not for him/e in an boure he is not ware of/and thall he we him peces/and genehem hys rewarde w ppocrptes: there Chaibe waylynge gnaffynge of teth.

Biele boon the rebets. Chapter

.. (The abhominacion of befolati Chigabhommacion before god/mul boute) have fome fapre outwardeap cannce of holynelle before the worlde btter defolacion & wapftynge of true Innelle like as the papititre hath bot pet wth/Easthe Ibolatry of the It and beythen dvb in tymes pat.

(In the winter noz in the Sabbi This is Cpoken after the maner of word/e is as much to lay as prayet pont flyght maye be in due lealon/for wonter it is enell tranapipnge/e on Babbath it was forbydden the Jew

The. Kib. Chapier.

men thattehe kringtom of her be iphe buto ten bieging/w toke they lampes /e w forth to mete the by Degrom

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Buttyne of them were folplin and tyne were wyle. The folylotoke they lapes! wertheleffe they toke none ople with E. But the wple toke ople in their belels with their lampes. Now whyle the indegrome tarped / thep flombled all @ lepte. But at inpunisht ther was a cree nade: Beholde/the brydegrom cometh/ to pour wave out for to mete him. Then role all thole birging / prepared their ampes. But the folyfh lapde buto the wyleigeur ba of your oyle/ for oure lam ed are gone oute. Then antwered the wyle and laybe: fot lo left ther be not nough for be a pourbat go eather buto hem that fell/and bye for youre felues. and whyle they wente to bye the bipdes come came: and they that were readye/ went in with him buto the mariage/and the gate was thut bp . At the lafte came heother birging also /a laybe: 20% Math. 7.6 be Lon De/open bato bs. But he Luce. 6.e. inswered/and saybe: Clerely 3 saye buto ou: I knowe you not.

Watch pe therfoze/for pe know nos- Effat. 2.4. B ther the daye not pet the houre/ whathe Marc. 13. b onne of man Chall come.

Likewyle ag acertapne ma ready and. 21.b. take his tourney in to a ftrange cotry ‡ mar. 13.3 alled his fernantes/and belyuered his Luce.19.6. odes buto the. And bute one he gaue pue talentes/to another two/& to anos berone: buto enery ma after hys abily. e/and frenight wave beparted. Thenhe that had receased the fone taletes/wete occupped with the fame & wane other Truetaletes. Lykwyle be that receauce

Luce.12.D

two talentes/wane other two also. he that receaued the one/went & by appe in the earth/s typ bys loides nep. After a longe leafon came thel of those servantes & rehened with t Then came he that had receaued for entes/and brought other frue taler e lapde: Sylthou delpueretelt buto fpue talentes: Beholde/with the har wone frue talentes mo. Then fapbel lorde bito bims wellthou good af ful lernaut/thou halt bene faithfulo lytle/I wil fet the ouer much: entre # in to the tope of thy loade. Then came also that had receased two taletes lapbe : Spr/ thou belpueredelt but two talentes. Behold/3 haue wone other taletes with them. Disloide onto hym: Well thou good and fayth Ceruaunt/thon haft bene farthfull litle/3 wyl fet the ouer much:entre in to the tope of thy loade.

The hethat hath receased the one lent/cam a lapde: Spi/I knew that art an hard mathou reapest wherethat not so lowen/a gatherest wherethat not browed/a log was a fraged/wente and hyd thy talente in the eat lothere thou has thyme owne. But loide answered a layde but o hym: The enella sowthing served where I lowed not/and thet whet I knowed not? Thou shull the twice that I reape where I lowed not from the thetoie tauchad my money to the sungers/and then at my compage shull have receased my ne owne with be tage. Therfore take the talent from the

Cat.24.D

baeue it buto him that hath tentalen for who to hath/to him thatbe ges Math. 12. mandhelhallhane abundannce. But Blatt. 4.t ho fo hath not/from him fhalbe taken Zuce.g.b. wave ene that hehath. And caft the bus and. 10.c. fytable fernant in to beter Darchneg: there Chaibe waylynge and gnaffhyn: Rath.r.e.

of teth.

e d hu bi

But whan the fonne of ma Chall me in his glosp/ & all holy angels with m/then Chali he fpt boon the leate of igiorp. And al people shalbe gathered forehim: # & be fhai leparate the one Egec. 34.6 in another/ as afherherber blutbeth thepe fro the goates. And he thall les there on his ryght hande/e the goas on the lefte. Then that the hyuge lap the that Chalbe on his right hande. me byther pe bleffed of my father/the et pe the hyngbome/which his ples ed for you fro the begynnyng of the ide. for 3 was bongepele pegaue meate: 3 was thpraye / & pe gaue me the: I was harbourleffe / & re lodged was naked/and pe clothed me. \$3 freke/and ve byfited me: I was in n/and ye came buto me.

then thall the erghteous answere land lape LOKDE/whe lawe we ongepele fed the? Or thyrepeland the drynke? With Elawe we the here lelle & lodged the? Or naked & clos the Os when lawe we the lycke on selon/and came buto the: And the e thall answer and sape buto thein: riv.3 Cape unto you: Loke what ye fone buto one of the least of these

Luce.It.c ± 2. tel, 1.0

Cat. 20.6

Œ[a. 48.b. Ezech.18.8

Eccli. 7.D. 2.time.LC. prethre/the tame have pe bone buto Then fhat he la Peallo unto them t

pfal. 6. b. Chaibe bute the lefthande. &Depart Math. 7.b me pe curled into the meuerlaftyngf Luce. 13.6. which is prepared for the deuel and tala.30. f angels for 3 was hongrye and pe me no meate. 3 was threapel & per me no Drynke. I was herbourles/at loged me not. 3 was naked/ & pe clo me not. 3 was fyche e inprefou/a

byficed me not.

Chen fhall they allo answere b fave. LORDE/ when fame we the grye/or thyrapyor herboucles/or m of foche/of in prefen and haue mot n Bred butothe: The Chalbe alwere faye atterely 3 fave buto you . 1 what ye have not bone buto one of 10to. 14.b leett of thele/that fame haue ye noth bito me. & And thelefhalge in to a 304. S.C. Jadynge payne: but the ryghtcous enerlattyngelyfe.

Blole byen the exb. Chapen

[Theyelamped) the lamped out opleare good workes without al luchmud nedes quenche/ and g the ople to the bellel/18 a Geadfall shat both fuch weshes as continue are alowed in the lyghte of Sob. # he as none here geneth olpe to an euen fa mufte eueryone beleue fo felfe/and not to trufteto another farth.

The riby Chaptes.

at DO lpu

pan. 7.b 200.9.D. mD20.5.

eacha.2.b 3ere.30.6 and.17.8.

ad it came to patte whan Jeing Char.14.8 had fynylhed al thefe wordes/he Luce. 22.a fapbe bite big bilciples.

se knowe/that after two esthate Latter: ethe fonne of mas

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be belyuerebto becrucifred. The affembled together the hyegore Joh. r.e. se the Scribes & the Elberg off the ple / in to the palace of he hye sorets ich was called Capphas/& held a coff how they myght take Jelug by Decea hyl him:but they laid. Doton the be arieft ther be an bosoup i the people I flow when Jelus was at Bethany thehoule of Symon the leper/ there me bato him a woman/which had re with precpous opntment/and ponattopon his heade as he lat at theta whan his disciples lawe that/they Dayned & faybe. Whereto ferued this this opntement myght have ben lot agenen to the poore: Wihen Je. perceaned that he faybe bute them? thy trouble ye the woman? She hath enght fre good work bpo me for Dent. Ich alleal waye the poore with you: but hal re not have alwayed. Uthere as bath pouced this oyntment byon my Whedpo it to burpme. Uerely 3 lay pou:where lo ener this golvei that preached thosowe out all the worlde/ eshalthes also that she hath done/be

efora memorial of her. The one of the twolue (called Judas Blat. 14 tartoth) went but o the type preftes Luce. 22. dlaybe. What wyl pegeneme & 3 that 3ch. 13.84 querhun buto you. And they offced

30b.16.8.

Elat.14. Luc. 7. D. 70h.12.8. Some reas De . A glas with precp oug water.

him therty friner pens: & fro that the

Mar. 14.b Luce. 22.a

The fyrit daye of lwetebreading the disciples to Jesus and sayd bato he wither wylt thou that we prepare for to eate the Laster lamber the sayb. So to the cytic to such a man and saye him. The master sendeth the worde signe is at hande/J wyl kepe myne a stee by the with my disciples. And the sciples by das Jesus had appoynted and made ready the Laster sambe.

Mar. 14.6 Luce, 22.6 \$ 30b.13.c.

and at even be fat bown a the t withe the twolue:and ag they byb a he fapte. Clerely 3 fape buto you to of you that betrape me. And they wen ceabrage forowful/& beganne euery to fave buto him. Spalit is 3: be and red and laybe. De that dyppeth his h with me in the bythe: the fame that! trave me:the fonne of ma goeth forth ttig waytte of him:but we buto that by whom the fonof man fhalbebetra It had ben better for that man pfhe neuer benevoine. Then Judag than traved hum answered and lapbe. Elle is it 3: We laybe buto hom . Thoub layde it.

Mar. 14.c 2uc. 22 b. 1. Cor. 11.c.

Andag they byd eate: Jelus toke bread/gave thankes/ brake it / egan to the disciples e sayde. Take/eate/n is my body. And he toke the cuppe/st ked and gave it them esayde. Drynke al therot/this is my bloude of them testament/that shalbe shed is many the remission of synnes. Is ay but I well not brynkhece forthof this for

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orme byne ere butylthat bay that Ilhar bernke it newe with you in my fathers

syngbome.

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And whan they had laybe grace/ Mar. 14.0 her wente forthe bato mounte Olyuet: Line. 22.6 henlayd Jelus bnto them. This nyght 30h. 18.8 hal ve al be oftended in me: for it is wave ten, 3 wyl Conpre the Chepherde/ a the 3ach.13. b hepe of the flock thatbe frattered abrod But afterthat I rple agayn/ 3 wyl Mat. 26.f. obefore pou in to Balile. Deter answer Mar. 14.D ed flaybe buto him. & Though al men Joha 16.D. bulbbe offenbed in the/pet wyl Ineuer \$Actu. I.a. eoffenbeb. Je fus lapbe buto him. Uere Mar. 14. c p 3 lave buto the. This lame nyghte be + 2 nc. 22.0 one the cocke crowe/fhat thou benye me Joha. 13.0. heple. Weter layde buto hun: & though shuld be with the pet well not tenpe be. Lykwyle allolaybal the difciples.

Then came Jelus with them into a Mar. 14.0 elbewhiche is called Gethiemane and phe buto the disciples. Spt pe here! bple I go vonder & prape. And he toke ofth him Deter and the two formes of chede/s beganne to wate forowful: to emanagonye. Then laybe Jelus buto hem. Aly foule is heup enen bnto the 30ha.12.62

eath:tary pe here and watch with me. Anbhe wente forth a lytle/and fel flat Luce. 22.6 pon his face and prayed layenge. O my ther/pf it be pollyble/let this cuppe Me frome:neuerthelelle notas J wpl utas thon wylt. And he came to his bt. tples/ and founde them a flepe & fapbe nto Deter. What coulde pe not watche ofth me one houre watch & praye/that efal norin temptacyon: sthe fpreteis Bala. ce.

Mar.14.¢

wyllrage:but the fletheld weake. Agayne he went the leconde tyme prayed layeng. O my father/pf this a pe can not pate aware feb me (excep brynk it) the wel be fulfylled. And he meand founte thema llepeagapne thepr epes were heny. And he left th e went forthaganne praped the thy tyme faying the fame wordes. Them he to his bilciples & layd buto the. S on now/ a take pour reft:beholde thel re is come that the forme of man the belpuered into the habes offpnners Ce/tet be be gornge:beholde he is athi that betrapeth me.

Mar.14.¢ Zuce. 22.D 30ha.18. a.

Whyle he per fpake:lo/Judagom the twolue came and with him a gra multitude with fweardes & flaues: te from the hye preftegand Elden the people. And he that betraped him genen them a token/ layenge. Whom ener I holle that fame is he:laye han bpon him. And forth withat! he cam Jelus e laybe. Dayle malter/and hy him. And Jelus layde buto him. fren wherfoze art thou come. Thecamet andlayed handes byon Jelus & teken And beholde one of them that werew Jefug/Areched out bis band /& Drue Iwearde and froke a fernaunt of the preftes & Imoteofbis eare. Then fi Belug bato him font by the liveard to his places for airhar take Esech .II.b fwearde/fhal perplhe with the fweat Or thynkelt thou that I can not pray fathernow to lende me moze the two legrons of angels: Buthowthen f

æene.q.a Apo.13.b. he freppences be fuffylled for thus Luce, 22.5

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an the lame houre lapb Jelus bato Mar. 14.1 multitube. pe are come outas it wen Luc. 22.0 amuethurer with [wearbes @faues to take me/3 fat Dayly teaching in the mileamonge you/and pe toke me not . Ela. 34.D. Butal this is bone / that the Ceryptus 10fal.21.4. gof the prophetes myght be fulfplied. amb.60. Chenal the Difctples left him and fleb +mat. 26.0 But they that toke Jelus lede him to Emarit4 apphas the he pe pres/where the Scry bandthe Elbers were gathered togeper. Agfor peter he folowed bym a 30ha.18.5 tre of/bnto the hre prefteg palace/ ente in a fat with the fernauntes that

But the hpe toreftes & the Elbers & Har. 14 embole councel loughte faile witnelle with Jefusthat they myght put bym beath & founde none: & though many le wrineffes Reptforth/vetfafid they ne. At the last there stept forth two fal witneffes & Spake. Be faybe. 46 3 can Job . 2. 6. rake bowne the temple of Bob/& buyl

ttagapne in thie dayed.

empant fe the ende.

And the hee week Robe bp & faybe Mar. 14. to him. Answerest thou nothing buto that thefe teltifyeagaynft the? Deues cles Jelughelde his tunge. And the epres answered & saybe bato him. arge the by the lyuyng Bod/that thou ibs of thou be Chroft the fonne of got this lpake/thou had laybe it: nenerth 3 lay buto your fro this tym forth 30h.6.g. that come to pattethas re that fe the act. I.b. 7.9 me of man lyttpinge boon the ryghte

Actu. 6.b

f tul.

hande of the power (of God) & comyn inthe cloubes of the heaven.

Mar.14.g

Len. 24.c

Luc. 22.D. 30ba.18.b.

Then thehve weet rente his d Luc. 22.c. thes & lapbe. De hath blafphemed: w nebewe ony mo witneffes : lo/nowh pe hard hig blasphemy: what thenken They answered & sarbe. De is gyler #Ela. 40.6 Death. The Corteeb they in his face Joha. 16.6. Cmote him with fylles/Come finote by bpo the face glaybe. 10 rophery buto Mas. 14.8 Chritt/ who ishe that fmot the?

As for weter/he fat without in the palace/e therecame buto him a Danie andlapbe. And thou walt with Jelusel Salpleallo Meuertheles he benpeh fore thematie fapbe. 3 can not tell wh thou fayeft. But whan he wente oute the bose/another Damlel lawhim ela buto them that were there. This was to with Jelus of Masareth. And he b eryebagapneand (wareaile. 3 know n thema. Andafter a lytle whyl/ theyth Rote there frepteforth & lapbe buto 10 ter. Of a trueth thou artone of thema for thy fpeche bewrapeth the. Then ganne he to cuele a to fwear: 3 know ! the man. And immedyatly the cock co Mat. 26.6. Then thought weter boon the work of Jelus which he layd buto himy beh the coch crow thou fhatt benye methy and be wente oute & weptebytterly.

Glose bpon the grid. Chapter.

(A good worke) therethep that ne epes to le mape le that fapth onely theapprobacyon of God makeththe w Regood: for at natural realon wold han codempred this worked recarring on the control of the state of the state worker which works which works to be.

(All that take the lwearde) there who are Saucour conforme the tempo al lwearde/lo that who lo ener bleth to except the bean ordinate officer of the ime/for the pumplhemet of euel doers) taketh the rowne of God bpon him/mb is ledicyous.

## The .pxbij. Chapter.

Hoon the motowe all the hye prefles & Elders of the peote helde a countel agaynt Jefus/that they might put him teath/& bounde him/& lede him forth by delynered him buto pointing pop with Debyte.

tipa Judas which betrayed him law withat he was codempned but death impented him/and he brought agapue etherpe lylner pens to the hye was amount of law done will/m that I have betrayed innocent time. They laybe. Lihat have we to do with that: le thou therto. And he cake they pens in the temple/s gat him maye/s a went thanged him left.

the steel be to the steel be t

So the type prefes toke thely inevens and laybe. It is not lawful to put it in to the Bods cheke: for it is bloudare; neuertheles they helde a councel brought with them a potters feld: for hury trainingers in. Wherfor the lame the iscalled the bloud felde buto thy s

†0[al.2.a. Marc. 15.a Luce. 27.a Johā. 18.b.

Actn.z.b.

2. Hr. 17.0

Jere. 32.6. sacha, IL.C.

daye. The was that fulfplied which spoken by Jeremy the prophet faren & And they toke thyrty fpluerpens prpreof him that was folde/whom bought of the chylbren of 3frael/an they gave for a potters feld:as the 1 commaunded ine.

Harc. IC. 8 Luce. 23.4 3ob .18. D.

As for Jeing he Robe befor the byte /e the Debite ared him & laybe. thou the hyng of the Jewes: And Je Taybe brito him. Then fa pelt it: And he was accused of the hye torestes bers/heanswered nothpinge. Then s Plate buto him. Pearelt thou not tore thep accuse the?" a he answ him not one word/in to much that the bitemaruapled exceatprolp,

姓(R. < 3.b.

Belarc. IC.A Zuce. 23.8 30b.18.c.

Atthe feast the Debite was in to Delyuer a presoner fre bnto the ple whom they wold. And at the fan me he had a notable pre foner called rabas. And whan they were gathen gether/40tlate fayd butothem. Lub wpl pe that I gene lowfe buto pout rabason Jelus which is allocalled for he knew wel/that they had bely bem of enuy. And whanhe fat bpot gemetleat/bis wyflentbntobim mane thounothymae to do withthat scongman: for 3 baue fuffred many ges this bayin a breamebecaufe of

CHASE .14.8

But the hye weenes a the El perfuabed the people/ that they Luce. 23.6 are Barrabas/@ Deftrope Jefus. answered the Debite and saybe but Whether of thele two wil pe that I

Actu.z.b. lowfe butopout Theplapo, Barn

plate faybe buto them. What that ? Harr.15 me with Jelus which is called their they laybat Let him be crucified. The chite fapb. What enel hath he bone the enertheles they ctyed pet the mose/ pelet him be cencifped. So whan 10 ie law that he could not helpe:but that ere was a greater bproute: he toke wa rand walhed his hades before the peo e/elapbe. 3 am bngpitpe of the bloute this rightcous man: le petherto. The diwered althe people and laybes Big Actu. 4.D bubecome byon bs/ & bpen oure chyl-Then gane he Barrabastowle bn them:but caufed Jefug to be fourged bbelynered him to be crucifyed.

Then the Debites Coubysurg toke figmthe commune hal/and gathered whole multitude ouer him/and arybim outeof his clothes/& putapur erobe boon him/ & plated a crowne of one/elet it boon his heade/a rede his hande/and kneled before him and acked him & faybe. Hayle hynge of the weg. And spytted byon him/and toke etebe/and fmote him bponthe heade. nd whan they had mocked him they to the tobe of him agayne/e put hig own other boon him/ e lebe him forth that er moghte crucifye him and as they Afart.14.6 ere goynge out/they founde a man of Luce.23.6 prencalled Symon/him they compete to beare hig croffe.

and whan they came buto the place led Golgatha (thatig to lave by interetacyo/a place of teadines thulls) they nebi todrink beneger mixt with gall

Mar.14. b, Luce. 37 C 30ba.19.8 tmar.Icb 30ba.19.a.

30b2.19.

And whan he had tay ted the tot he w De not Drynke.

So when they had crucyfyed hi Marc. IC.E Joha. 19. C. they parted his garmentes & call lott therfore/that the thruge myght be ful led which was spoken by the mon

They have partebmy garmentes 10 fal. 21.b. monge them/and call lottes boon my Bure. And there they fat & watcheb

Andaboue ouer his heade they Zuc. 23.b. 30ha.19.b. by the cause of his beath en waytting mely. This is the hynge of the Tewes

Then were there two murthur £la. q.b. crucifyed with him/the one on the ry

Marc. IC.c hande/and the other on theleft. at Like. 13. D that wente by reupled him/and wag theyr heades & layd. Thou that breat Downe the temple of Bod/ & buylbet in thre bayes/helpe thy felfe: pf thou the forme of Bed/come bowne from croffe. The hye prefteg allo in lyken ner with the Scrybege Elbergland hym to frome and laybe. De hath help £ap.2.D.

other/eran not helpe him felfe: & pf be the kyng of Ilraellet him come bor nowfro the croffe we wpl beleuel Betrulteb ingob/let him belyuer b

now/pf be wyl haue him:for he bapl Jam the fome of Beb. The murthurt allo that were crucifyed with hum/a

thelamein his terb.

Andfrom the Cyrte hour/there w parkneffe over the whole earth buto nonth house. And about the nonth hou Jeluscryeb with a loud borces lapo & polal. 21.2. Ely/lamine alabthany thatis Ely my bod whyhat thouforlake me: 1

ofal.21.a. 38.and 60.

May. 14.D. Luce. 23. D

ome of them that Robe thee/when thep eto that/fayd. De calleth Elpas. And Blace. 16.0 mediative one of them rame & toke a 30b.10.c. onge/e fplied it with benegerand put boon arede/and gan e byin to brynke. the other lapb. Dolbe:let le whether Elpas wplcome and belyuer hm. Jelus syedagayne with a loude bopce & gaue p the goofte.

And beholde the bale of the temple es rente in two peres/from aboue toll eneth/and the earth quaked/a the ftoes rent/and the graues opened/ @ mas phodpes of the lapites that lept arole bwente out of the graues after his re rteceyon/e came in to the holy cytie/&

ppeared bato many.

But the Captayn & they that were ofth him & kepte Jelus/whan they law e earthquake & the thynges that were the/they were fore afraged and faybe. levelythis was bods lon. And there Bar. 15.6. becemany wemen there lekying to a far cof/which had folowed Jelus from Ba le/shabbe minitred biro him/amoge hom was Alary magdalene/and Mathe mother of James & 30 les / & the other of the chylozen of zebede.

Ateuen ther camea rych man of arts @arc. 14.e. athlacalted Joseph/which was also a typle of Jelus. We went buto poplate 309.19.6. nd ared the body of Jelus. Then coms unded soplate that the body shuld be men him And Joseph toke the body/& appedit ma cleane lynnen cloth and ged it in his one new leputere/whuhe babbe hewencut in a rocke/a rolled &

Marc. 15.D Luce. 23.6

Zuce. 23.6

**Mat. 16.** D

great kone to the bose of the lepulchee Matt.14e. wentehis way, & And there was Man magdalene & the other Marye/Cyttym

ouer agaynt the lepu lchre.

The nexte daye that followed the b of preparynge/the hye wrestes a 10h tyles came together buto pollate/ela Spr/we haue called to remebrances this beceauer lapbe whyle he was h a lyue. After thre dayes 3 wpli eples gayn. Comanito therfor that the lepule indit.c.b. be hepte buto the thyete baye/left per Marc.g.b. uenture his discipples come and the Luce, 18.D. him awaye/and fay buto the people. se rylen from bead: and fo that the la errour be worle then the fyrite . jog taybe buto them. There have pe want men/go poure wapeand kepe it as pro They wente & kepte the Cepulchtew watchmen/and fealed the Sone.

The ribili Chapter.

pon whe enenynge of

Marc. 16.8 Luc. 24.a 10b. 20.8.

Sabbath holpe baye/ whit Dawneth the mozowe of fprit dape of the Sabbatha came Mary magbalene & the other by to fe the fepulchre And beholde the was made a greate earthquake/for ingell of the LORDE descendeds beauen/and came and rolled backet tone from the wie and fat boontt. bis contenaunce was as the lyghten andhis clothyuge whyte as fnowe. the watchmen were troubled for fer of hym / and became as though the mere beabe.

the angel antwered and tapb buto (tar. 10. a. he wemen. Be not ve afraped: 3 knowe Luc. 2 4.4 that pe feke Jelug that was concifred be s notherethe is cylen as helapdescome andfe the place where the LORD was laped/and go your way loone and tel his builtiples that he is eylen from the Dead. and beholde/he wyll go before you in to falple/there that pe fe him/lo/3 haue tolde it pou.

Andthey beparted from the gra Marc. 16.8 nemat the hapite with feare and greate Luc. 24.4 peland ranne to brynge his bilciples . And as they were goyng to tel his bilitples: beholde/Jelus mete them and o bod feede you. And they went buto mand helde his fere and fel down besehm. Then laybe Jelus bnto the. Be tafraped: go poure wape and tell my retheen / that they goo in to Balyle; athere that they fe me.

and when they were gone: beholde/ estayn of the watchme came into the cy e/s tolde the hye prefted enery thinge athabhappeneb. And they came toge n with the Elders & held a councel/o ue the fouldpers money ynough and 0. Say rehis disciples came by night dealhunaway whyle we were a flepe fthis come to the Debite: we wyl Ayl bringe is to to patte that pe thalbe e. And they toke the monere/s bydas were tanghte. And this lapenge is eyled amonge the Jewes buto thys

The eleuen Difcipleg wentebna Galile in to a mountay no where Jefus

Acm. L.b.

wbd.2.a. tmar.16.b

bab appoputed them. And wha they bun/they fel Down before bymibuth of them bouted. And Jelug cam bute Math. I.e talked with them and laybe. " Unto Bope youre wave therfore and to al nacyons/a baptyle them/in then of the father/# of the Conne/# of the Ip good. And teach them to kepe al ges what lo euer 3 haue comaunded And lo/3 am with poneueryDape

30b.14. b.

to the ende of the worlde. Stafe boon the retti. Chapter

(The evenynge) The Creppture avameth the pave at the euenynge/e ende of the eneupngisthe mozowa So laveth S. Mathew here that Ch cole on the mozow which was the e of the evenynge/and the dawning of Evel holy Dave whiche folowed the Sabbath. for the fame daye that we Cafter eue was the principal Sal amonge the Jeweg/and the next day lowing the lame was scalled / 10 rim batonum/and that welle they kepte Daye.

> The ende of the Bospell ef S. Husthew.



## Che lumme of this Golpell.

hap. f. The office of Iho the baptill. The baptym of Chill/his failin ge/his preachynge/& the callynge of peter/Indrewe/James and Ihon. Chill healed the man with the baclene sprete/helpeth Peters mother in lawe/and clensed the seper.

dap. ii. He healeth the man of the pallye/calleth Leut the customer eateth with ope fynners/and ercufeth

bis disciples.

the diped have/choleth the man worth the diped have/choleth his avoitles and casteth oute the vinciene spice/ which the 40 haveles asserbe into the denest. The brother/system mosther of Chuste.

ther of Chulte.

ap. itij. The parable of the lower.

Chill Apileth the tempel of the lee

whiche obeyeth him.

leth from the buciene (prete/the wo marrom the blouby pluc/ & rayleth the captagnes boughter.

coap. by. Child preacheth at and is not regarded. He lenden his disciples. Ihon baptile is and headed. Child fedeth fruct sand with frue loanes and fylhes. He walketh byon these

Chap. bij. The phariles are not tente that the disciples eate with walhen handes: but Chaift rebut themselves for breakings their underestes of Bod/ healeth the man of Canaans boughter/and keth the bomme to speake.

Chap. viij. He fedeth four ethous men with vij. loaues/reprouch Hens/warneth his difriples to the cof they? leue/maketh a blym to le/areth hys disciples what holde of hym/reproucth Hete/ leth his disciples of his passon erhorteth them to folowe him.

Chap. ir. The transfeguraces Chust/which healeth the chylos was possessed of a domine spent their his disciples to be lowly anorde occasions of eucli.

Chap. r. Chill geneth hyd and coceruping mariage/e that le is for the cych to come in to heauth proueth the byloayn of his blind learneth the to be meke / e tells blynde Barthimens to his light

Chap. 11. Chill eybeth in to Je lem/Diqueth the marchafitegor the temple/curleth the fygge the confoundeth the phargles.

w. rti. Berebuketh the france buthanfulnelle of the Jewes with a goodly fimflitute/taketh the in their own beceatfull queltions/erbesteth to beware of thepa Decrepne and lys unge/and comendeth the good well of the poore wybowe.

bap. riff. De warneth his bifciples to beware of falle teachers & Deceas nerg/coforteth the agaynft the trouble for to come tellpage them of the hourible dettruccye of Jerufalem/of his compage/a ende of the wealde.

hap. ritig. The magbalen anoynteth Chift. They eate the Cafter lambe/ and the Supper of the Loade. Chatth ts taken and brought in to Capphas

boule. Deter Denpeth him.

hap. rb. Thecrucifyenge of Chail

and bow he was buryed.

hap. rbi. The refurrection of Chaltel whiche appeareth buto Marve magdalene & to his disciples/whom be fendeth forth in to the worlde to preache the Golpell/& alcendeth by in to beauen hymlelfe.



## The typu Chapter.



beging of the pell of fing Child the of god as it is a te in the prophic Beholo: I lend mellannger be thy face/which prepare thy was fore the a tree in a creek a creek in polornesse.

Ø

pare the waye of the LORDE

hys pathes stranght.

Thon was in the welderness, baptyled/and pleached the baptynamendemet for thereins amendemet for thereins and there wente out but o hym the will be of Jewly/and they of Jerusiand were all baptised of him in 30 mand knowleged they spanes.

and with a letheren grided about lopnes/& dyd eatelocules & wylch and preached and laybe: A Chercon one after me/which is Aronger the before whom I am not worthy to be downe/and to loule by the lathet of thue. I baptyle you with water/but that baptyle you with the holygood.

that Jelus came out of Galile fro a cechiq was baptyled of Iho in John

Mala.3.a Mat.11.b. Luce.7.c.

Ela. 40.8. Math. 3.8. Luce. 3.8. Thou. 1.b.

3hon.3.D.

Math .3.a.

Math.3.b. Luce.3.c. Ihon.L.c.

Math.3.b. Luce.3.c. Ihon.1.D. na ca

S when the second secon

nd ag foone as he was come out of the net/he lawe that the heanes opened/ ome good as a bone communge bow : Some reas boon hom . And there came a bopce be / in who in beauen: Thou arte my beare fonne 3 am pact in whom 7 belyte.

and immediatly thiefpiete Dione Hath. 4.8 mo the wildernes/a he was in the Luce, 4. a oldernelle forthe dapes/& was tepted Satha / was with the wylde beatteg

to the angels myniared bato bim.

Butafter that 3hon wagt taken/ Alat. 4.5. fing came into Balile / & preached the Luce. 4. 6 ofpel of the kyngbom of 600/@ Capre: 1 mar. 6.b. he tome is fulfylled/and the kyngdom Bod is at hande: Amede pour le lues: beleue the Bolpell.

Soas he walked by the fee of Balt- Math. 4. helaw Simon & Andrew his brother Luce.ca. Aynge they nettes in the fee : for they ere folhers. And Jelus layor hato the olowe me/a I wol make point folhers Jere. 16.c. me. And immediatly they leftethey; Ese. 47. b ttes/and folowed tym.

And wha he was gone a lytle farther omthece the lawe James the fonne of bedele Thon his brother/asthey were the hpppe mendynge thep; nettes. no anone he called the. And they lefte epi father zebede in the Chyppe with e hpred lernauntes/e folowed htm.

and they wente in to Capernaum/ Mat. 4.0. in immediatly boon the Sabbates/he Luce. 4. D and they were altonyed at his doctry tajat. 7. e:for he tau thre them as one hauynge ower/and not as the (crybes.

Luce. 4.Di

And in them ly nagoge there we man pollelled with a foule [piete/wh cryed and lapbe: Oh what have we to with the/thou Jelus of Majareth: 2 thou come to bettroye bg? 3 knower thou art that holp one of god. And 36 reproued him and lay to: holde thy tu and beparte oute of hom. And thefe forete tare bym/and cryed with a lo Boyce/a Departed oute of hym. And t were all asomyed/in fo much that ared one another amonge themfelue faphe: What is this ? What newels hyngeis this: For he commandeth foule fpretes with power/ and they obebient bnto him. And immediatly fame of hym was noyfed rounde abo in the coaftes a borbers of Balile.

Math. 8.b. Luce. 4..D

And forth with they wete out of fynagege/ & came in to the house of nio a Andrew/with Jamese 3hen. Symons mother in lawe lape & hab feuers/and anone thep toto hym off And he came to her/e fet her bp/en her by the habe /@ the fener lefte her mediatip. And the mynistred buto the

**职和物.8.b.** 

2 Atene whan the Sonne wag g Luc. 4.e. Downe they broughte buto hym all f were fpcke/g pollelleb/e the wholet was gathered together at the Doze/s healed manye that were bplealed w byneelelychnelles/and cafte oute m Deuels/s luffred not the beneis to ipa he/because they knewe bim.

> And in the mountinge before bare arofe and wenteonte. And Jefus bepl sed in to a beferte place/e papes the

exallo sthep that were with hom/ owed after hym. And whan they had mbe bim/they fay de bitto bun: Eucey mfeberh the. And he lapbe buto them: ethe go in to the nexte townes that I preach theralfo/for therto-ain 7 co-Sobbe preached in they fynagoges/ all Galile/& ozone oute the bennis.

Andthercaine buto hia leper which lought hom/ a uneled before him/and po buto him: If thou welte/thoucant theme clean. And it preved Jelug/and Brewhed forthe his hande/& touched ym/and laybe: 3 world/ be shou cleane. d whan he had spoke/immediatly the moly beparted from hym/and he was lenleby and gefus forbabbe him Gras Effarc. 7.1 sandforth with fent him awaye/and pe bnto him: Take hete/that thou fay thringe to ony man but go thy wave blhew thy felfe buts the predie offre thy clenfynge what Mofes comaus Motor a wythete buto the. Buthe wha wag departed/beganeto Speake much it/a made the Dede knowe/info much at Jelus coulde nomoze go in the cytie elp/but was without in defert places Dihey came buto him froat quarters

以此代表的思想在我们的一种中的一种的是是是是是是是一种。

Effath. 8. 8 Luce.c.b.

and.q.a.

Lent. 14

The. H. Chaptes.

Mafter certapne bapes/ & he Math.o.al wetengarne buto Capernaum/ Luce. c.c. # it was novled that he was in Toban. C. the house. And immediatly there adgathereda greate multytude/info uche that they had no cowme / no not shout the wie. And helpake the word

bato them. And thercame buto hom tayne / which broughte one frehe of paille borne of fonce. And wha there be not come nye bim for the people/ bucouered the rofe of the house when was. And whan they had made ah they let bown the bed (by coardes) w in the lycke of the pallye tape. But n Jelus lawe they, faythe / he laybe in the fycke of the palfre: Alp fonne

beg whiche fat there/a thought in the

fpnneg are forgenen the. Deuerthelelle ther were certaynh

£[a.43.0.

hartes: Dow fpeaketh this ma fuch phemp? wuho can forgene Cynnesh and, 4.4. D only God: And immediatly Jelus and in his (piete/that they thought fo int felues and fand buto them. Why then pe luche thynges in poure hartes: W ther is easper to save to the Syche of a palipe : Thy fynnes are fyngenen the to fave: Arpfe/take by the bed & walk But that pemape knowe/that the lo of man hath power to forgene fynn bpo earth/he fapte buto the fyche off palipe: I fay buts the Acpfe/take by t bed/and go home. Ind immediath arofe/toke big bed/ & wente forth beh them all: in to muche that they were altonnyed/ and prayled God/ and lay We neuer fawe luche.

Actu.g.e.

Math.9.a. Zuce. S D. and, 14.8.

& And he wet forth again buto the let and all the people came buto hym / # raught them. Andag Jefug palled by/ law Leut the Con of Alpheus/Cottyng the receate of cultome /& lapo buto his Folow me. And be arole/a folowed him

in freame to palle as he latat the table phishoule/there late many publicas & sergat the table with Jefug and his ficioles: for ther were many that foloed bym. And whan the Crybes & 10ha feg lawe that he bybeate with publyang slynners/they laybe buto his Dife ples: With both he eate & Diynke wyth he publicang and frmers: Wha Jefus erbe that/he lapb buto the. The whole nebenot of the Whitician / but they that refiche & Jam not come to cal the righ I. Tim. T.e. roug/but the fynners to repetaunce.

and the Difciples of 3hon & of the Efath. 9.64 Chariles fasted. And ther came certapn Luce. s.e. which faybe botto him. Why fall the difhybilciples fatte not: And Jelus lapbe nto the: Dowca the weddynge chylore al/wiple the bipdegrome is with the? So longe as the bapbegrom is with the beycan not face. But the tyme wylco. me that the baybegrome Chall be taken com them/and then Chall they fall.

Mo man loweth a pere of newe cloth bato an olde garmente/for els he taketh waye the new pece fro the olde/ a lots berente worle. and no ma putteth new whier to olde bellets/els the new wpne breaketh the vellels and the wyne is pple/and the beffels perplhe: but newe whemuke be put in to newebellets.

Mad it channced that bod the Sab: Mat 12.a. ath he went thosow the come feldes/ & Luce, 6. a. ps disciples beganne to make a waye horowe/and to plucke the eares of the ome. And the Whartles Capbe buto him

The Schollef S. Marke.

Behold/what thy biletoleg be/wolld not tawful byothe Sabbath. And hel be buto the mane ve neuer red what modyd/whan he had nebe/a wag ant gred both he a they that were with h

. Reg. 11.b show he wente in to the houle of & in the tym of Abtathar the by me byb eate the he hewbreadeg (whi was lawful for no ma to cate/but for the preftes and begaue them bute him/a so them that were with bun! a he lan ento them. The Sabbath was made for mang fake and not man for the Sabi thes lake. Therfore is the fonne of mas Lorde euen ouer the Sabbath,

Sloke bosnehe, if Chapter.

(Inthe tyme of Abiathar.) Co boly Ceipture. 1. Regum. 21. fapeth/the thys was bone bnber Abimelech. On is it all one/for Abrathar was Abim leche fonne and they were both prefit

at one tyme.

(Shewbreads:) In the Debrwell (Scalled panis facterum. Bread thatis euertn fyght boon a table/and fignifiet the worde of God/ whiche onaht enerth before the eyes of oure hartes. As the grif. Wlalme layeth: Thou preparel (0 halt prepared) a table before me agarul mpne enemyes.

Che. in Chapter.

Math 12.

E wente agayneallo sinto the lynagoge/and there was a man that had a wythred hande. And they marked hym whetherhe

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melbe heale bym on the Sabbath /that they michtaccule him. And be layb bito hema with the wythied hande: Steppe imhere. And he layb bate them: 38 if Invitit to bo good en the Sabbath? On det lawfult to bo euelle' to faue lyfe/ on bull: But they helde they: ninge. And se loked rounde about boon them worth math/e was fory for the barbe bartes of them/and fayd buto the man: Stretch out thyne hande. And he aretched it out! and shys hande was made whole lyke 3. Reg. 13. as the other.

and the Whatiles wente oute and Mat. 12. 6. Brapaht wave they helbe a councel with Joha. 10. D. perobes offycers / agaynfte hym howe they myghte belt roye hym. But Ihelug beparted awaye with his disciples buwhe Sees And there folowed hom Math. 4.6 nuche people onte of Baltle / and from Luce. 6.b lewy/and from Jerufalem/and oute of Joumea/andfrombeponte Jozdane/and they that dwelt aboute Tyre and Sybon great multitude which had herd of his obleactes/and came buto him.

and he fpake buto his disciples/ that bepthuld kepe a thippe for him because the people/left they thuib thinge him: he healed many of them in lo muche/ seall they which wer plaged/preatled pontym/ that they mught touch hym. and whan the foule frates faw hym/ bey fell downe before hym/acryed/and aphichou art the forme of Bod. And he parged them Brately / that they shulbe tmake hym knowen.

# And he went bu in to a mountagne Mal, 10.

anb.o.a. Actu.I.b.

Zuce, 6.b., and called buto hom whom he wolde they cam buto him. And he ordernebe twelfe/that they thulb be with hym/a that he myoht fende them out to prem and that they might have power to he fycknelleg/ & to call out beuelg. And to Symon he gaue the name Deteria James the Conne of sebede/and Thong brother of James & gaue them thena Bonarges/thatis to fave/the chylon thender: & Andrewe/& Whitippe/& Bi tolomew and Hathew/& Thomas/a Tanks the Conne of Alpheus fand Ta beus/a Symon of Cana/a Judas In rioth which betraped hym.

and they came to houle. Then affen bled the people together agapne/in muche that they had no leafure to can Some reas and whather that wer about him ben be: he wyll of it/they we tout to hold him. for the go oute off fapt: - he taketh to much boon him bys wytte. But the lcrybes that were come town Math.o.b. fro Jerulalem/ lapte: De bath Belge bub/a thorow the chefe Deuell cafteth Luce. II.b. out Devels. And he called them together and fpake buto them in amflitubes.

Dow can one Sathan Dayue out am ther: And pfa realme be binibed intil fe/bowcan it enoure : And pf a houleb Diutbed agaynt it felfe it can not comp nue. If Sathan now cyle agaynft byin Celfe and be at bariaunce with himfelf he can not endure/but ig at an ende. fu man can entre in to a ftronge mag hou fe/and take awaye hys goodes/ except he fyill bynde the ftronge man/and the spople bys boule.

and. 12.c.

tlerely 3 lay buto pou: Al france fial forgeuen the chylosen of men/and the sobempailo wherwith they blasobes . . But who lo blafohemeth the ho: goot/hath neuer forgenenelle/but 18 ipof the enerla@pnge indgemet. for er fapb:be bath an buclene fprete.

And ther cam his mother al his Math. 12.c ethien/and ftode without/& fent bito mand called hym. And the people fat out him/and lapb bnto bun: Beholde/ mother & thy brethren are after the schoute. And he answered and lapbe: who is my mother a my bretheen! And toked rounde aboute him beo his bis notes/which fat rounde in compatte as ute bem/a layde. Beholde my mothes md my brethren . For who fo ever both mewpil of God/the lame is my brother and my lytter/and my mother:

Stale boenthe. Hj. Chapser.

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(Dig biethien.) The maner of the reinture is to cal the brethre/which are of one hyured /ag thou readed Gen. rist. ben.rrb.Ruth.in . Alat.rij.rry. Glar. m. Luce. bij. rr. lyke as thepare called amtyin (piters alfo/that are of one kyn ted/ Man. by. Æls pf thou sake not hebe whererchfface of feripture/how byner ly elendare waves this worde brother! (and many other worded me) are taken herin/thou thalt not onely blatoheme mblave/ that the birgin Mary had me thylbren then Chatt/but that the ferip. mreiscottary to it felfe which Bod fel byd ony chaiten man to affrime.

Math. 12.c Zuce. 12. 8 1. 70ha. 5.c.

Zuce, 8.c

The, isy. Chapter.

Math.17.8 Luce, 3,8.

nd he begane agayn to teach thelee fpbe. And there gathere much people bnto him/fo that wet intoa thip/a fat bpo the ter. And al the people flobe bpo thel by the Bee fpde . And he preached to bito the by parables/a lapo bito the bes bocteine: Derke to/behold/ther outa lower to lowe & it happened wh be was fowping/that some fel by the Cybe. Then cam the fouleg bnber the uen/e byb eate it op. Some fell boont Cony groud wher that not much ear and anone it came bp/becaule it habi Depe earth. now whan the Sone are ft caught heate: tinfo much ag tehab roote/et wythered awaye. And foine fe amonge the thomes/& the thomes go bp and choked it/e it gaue no frute. Come fell bpo a good groude/which gi frute/that cam bp and grewe. And fo bare thy to folde/and fome fyrm fil and fome an bundgeth folde. And bela buto them . Who lo ever bath eares beare/let hpm beare. And whan he was alone/theyth

effath, 13.b

Luce. 8.b. were aboute hym with the twelfer an bym concernynge this parable. And Tapb boto them: Unto pou et ig genen knowe thempkery of the kyngbome Bod: but buto them that are without thynges bappe by parables Sthat w oha.12.e. ferng eres they may fe & not bifcerne: cen. 28.b. chat with hearinge cares they may be Roma.ILb se and not buderdante/lett at ony ty

Elap.6.b.

they intre and they framed beforgens them. And he layd buto the: Understand enot this parable. Dowe wyil ve then

merttanbe allotherparableg?

The lower loweth the worte: Thele Math. 13. they that are by the wapelpbe: where eworde ig fowe and ag foone ag they meberd tt/mmedlatly cometh Satha btaketh away the worde that was for en in they, hartes. And lyke wyle are er that are lowe on the frong ground; hich when they have herde the worde crane it with tope / & haue no roote in em:but endure for a tyme. When tron perfecuepon arpfeth for the wordes elimmediatly they are offenbed and ele are they that are lowen among the meg: which heare the worde/and the arefulnelle of this worlde/& the deceas nes of ryches/and many other lates tte in/ & choke the worde/and to is it be bufrusful. And thele are they that elowen boon a good grounde/whiche atetheworde & recease it/and byruge th frute : Come thyity folde/and Come my folde/a Comean hundleth folde.

Andhe fayd bntothem: 38a carrole ted to put buder a bufhel/or budera ef 3s ft not lyghted/to fer bponacan and H.c. licker & Fortherets nothinge hyd/ athal not be openly (bewed: ther is thynge Cecrete / that that not be knom. Who fo bath eares to hear/lethim ate. And he lapo buto them: Take he. what peheare. & With what mealus Wath. 7.4 pemete/with the lame that it be mea. Luce, 6. D ted bute you agayu And buto you that

Math. C. b. Luce. 8. b. tmat.10.D Luce. 8. b. and. 11.8.

etath. 13.b and, 25.c.

Luce:8.b. 10.19.C.

heare thys thall more be genen. % who le hath bute him fhaibe geuen: who to hat not from hym thalbe ta

awaye euen that he bath.

Hath.13.D

And he lapd: The hyngdom of Bol after this maner/as when a macal lede boon the londe/ and flepeth/ at beth by nyghte and daye, and thele Inspingeth b 1/ and groweth/ he not ! wyng of it. for the earth bryngeth f frute of her felfe: fyaft the graffe /at warde the eare / then the full whear the ear. But wha (hehath brought fe the frute/he putteth to the Cyckel/bet

le the haruelt ig come.

Effath. 13.D Luce.13.b.

And helapd: Wher buto woll wel the approdome of Bod! Or by what a litude well we compareit? 3 It is a grane of mustard febe which what is lowe bpo the lande/is the leeft at all sedes of the earth. And whan it is wen/tt groweth bp/ats greater then herbes/and getteth great braunches that the fouleg buder the heanen t owell under the Chadowe therof.

lath.iz.c.

Bath. S. C. Luce. 8. c.

And by many fuch parables he ke the worde buto the therafter as inpat heareit/& without parables he he nothynge buto them :but buto biltiples he exponded al thinges m relp. & And the lame bape at eue he buto them:letbs paffeouer. And the the people go /and toke hpm ag he in the chippe, and ther were mo thip with him. And ther acole a great fo of wynde/a dallhed the wanes in to shippe/so that the shippe was full. A was behynde in the thippe and Rend a pelowe. And they awoke hom/and or bato hpm: @alter/careit thou not twe perplh: And he arole & rebukeb wonde a fayo bato the See: 10 eace the first. And the wynde was laped other folowed a greate canne. And he bonto them. Why are pelo fearfulle we is it that ye have no faythe? And erfeared exceadingly/and fapo one to other: What is he this! How wonde reare obedient buto bom.

Che, 126. Chapter. A.

no they cam ouer buto the other Math. 8. Cobe of the See in to the contred Luce. 8.c. of the Sadarenites, and whe be went out of the thippe ther met man pollelled of an buciene fre biche had his Dwellynge in the grad ind no man coulde bynde bym / no with chepnes: for he was ofte boude ferrers and cheyues and plucte the neg in funder/and brake the fetters ers/ and no man coulde came hom. newas alwaye both daye and night the mountaynes and in the graves eland beatynge himlelfe with ftd But whan he lawe Jeluga facre of ant/and fell bown before him/and lembe/and layb: What have I to Actu. 16 with the O Jelusthou fonne of the Bob? I charge the/ by Bob/ that mmente me not. Deuerthelellehe onto hym: Bo oute of the man thou espete. And he ared hom: What is name: And beanswered & sayo, Afp

Math. 8 b.

name is Legyon: for therbemany of Andhe prayed him in Ratly that he worlende the aware out of that control

And even there in the mountage ther was a greatheerd of swyne fedy and al the devels prayed him and lay Let by departe in to the swyne: Cam Jesus gave the leve. Then the foule he tes wente oute/and entred into their we/s the heerd of swyneranne headinges into the see with a stoum. They wabout a two thousands swyne/and we drowned in the see.

And the lwyneherdes fled/and to to the cycre/a in the control. And it in the cycre/a in the control. And it wente oute for to le what had happen and came to Jelus and lawe him wo waspostested/and had the Legishat helat a was clothed/ and there mynd: a they wer afraged. And there had fenett/ tolde them what had happed to the postested/and of the lwynd.

And they begains to praye him the wold departe oute of they coals what he cam in to the thipp/the poll prayed him/that he might be with

Menertheles Jelus wolde not le him:but he lapde unto hym. Bo in a houle and to their owne: and tel the greate benefites the LOKD hath forthe/ and how he hath had metre the. And he wente his wave/and be to publishe inthe tencestes/how benefites Jelus had done for hym. enery man marnapled.

Math.9.c. & And whan Jeftis paffed ouer at Like.8.c. by fijippe/ there gathered miche

ut him/a was by the fee tybe. And bebe there cameone of the rulers of the goge/whose name was Jayrus. Ind anhelawhim/he fel wwn athisfete nbbelought him greatly and lapb. Elip mahter igat the popute (of beath) let it ethy pleasure to come & layethyn habe nonher/chaelije mape be whole tipne nohe went with him and much people

lowedhim and thronged him.

and there was a woma: which had efath. 9.c. bthe blowdpline twolne peaces/s had ifted much of many philycyas & ipent that the hab/a was nothelped/but rarin worle cale. Whan the herde of Te ofhe came behynde among the people bouched hig garment. for the lapde: 17 mape touche hisclothes/ 3 thatbe hole. And tumed patty the fountayn of bloud was beyed by a the felt in bys by/that she was healed of the place.

Andforth with Jelus felt in him felt epowerthat was gone oute of him/& med him aboute amonge the people & buthohath touched my clothes and dicyples land buto him. Thou lept thepeople trutteth the/and fayett/ hath touched mer'e he loked aboute

feber/shat had bone it.

As for the woman/the feared a trems to (for the huewe what was done in land came and fel downe before him tolde him the whole trueth. Andhe donto her Doughter othy farth hath Luce. 7.1 be the whole/go thy waye in peace: be whole of thy plage.

Whyl be get fpakether camcertayn

Luce. 8.e

Ince. 8. f. from the rulet of the Synagoges hould and layde. Thy doughter is deade: why troublest than the master onymose? But Jesus herde ryght sone the worde that was spoken/and sayde but the ruler of the Sinagoge. Be not thou atrayed/by lene onelye.

And he luftred no man to folowe his but poeter Fames & Ihon his brothe And he cam into the rulers of the Sm goges house & saw the buspnesse/ & the that wepteand wayled greatly/& went in & sayde buto them. Uhymake ye the ado and wepe the mayden is not del

Bbut Lepeth.

Joha.11.b \$4.re.40

And they laughed him to score the droue them aloute/a toke the fathe and mother of the mayden/and the mere with him/and wente in whereh mayde laye. And he toke the maydent the hade a sayd but o her. Thabita Complete the hade a sayd interpretacyon) Alayde saye but the: aryle. And immedy the maydenarole and walked. She we two sue peare olde/a they were allow oute of measure: And hecharged the neily that no mainule know of it a but the the state of the says of

Joha. c.c.

The. bi. Chapter.

Math. 13. g Luce. 4. b Ad the departed thencest in to his owne contry: this ples folowed him. And whi Sabbath came he begantom

in theyr Schagoge/and many that is tt/maruayled at his learnynge and lin From whence hath he these thyun and what wyldent is this that in acuen hom/a fuchactes as ace bone by his hand es? Is notthis the carpenter the fonne of Hary and the brother of James & Jol legand of Jute and Symon and are not his fotters with by alfo : And they were offenbedathim:but Jelug fapd bnto the

A prophet is no where lellefet by/the Math. 13.9 hhisown contrp/e at home among his Luce. 4.c. owne. And he could not thewe ony myra 30h. 4.e. dethere but layd highandes bpoa few whand healed them: and be marnavled

at theye bubelefe

the character of the ch

And he wente aboutefu the townes menery (yde/@ taught them. & Andcals led the twolne/@began to fende the two and two and gave them power over the mcleane fpretes. And comaunded them batthey fhulbe take nothynge with the towarde theyr yourney/faue only a rod: no ferpupe/ no breade/ no money in the proclibut (buld be shode with sandales nd that they (huld not put on two cotes indhelayde buto the. Where to ever ve tatte into anhouse/ther abydetyl rego ente. And who so ever wyl not recea Mar. 10.6. rou/not heare you: Departe oute from Luce. Q.& mreand thate of the dufte from pouce me/forawitnelle bato the. . Jlave bas Math. H.b mon berely. It Chalbe eafpet for Sedo- Luce 10. & 6 Comorra in the daye offudgement en for that cytic.

And they wente forth and preached Math. 10.8 atmen fould amende them felues/and reafteaute many beuels/andmany stwere speke anounted they wyth Jaco. s.c.

ple/and beated them.

Math. o.t. Luce, 13. b tmat.10.a. Luce. o.a

CHat.14.8 Zuc. o. a.

And tecame to hyng herobes et (for his same was knowne) and bell 3hon the Baptift is ryfen agayne fo the beabe/and therfore are his bebe myahty. But fome fapb. Itis Elyas. melapoe. It is a gorophet/ or encot Drophetes But whan Berobe hette he laybe. It is 3hon/ whom 3 behen he is extenagarne from the beade. This perode had lente forth and it 3hon/and put bun in prefon:becauk Derobias higbrothers 10hilippes for he marred her. Deuerthelelle ] laybe bnto Berobe. @ 3t is not law for the to have thy brothers wyfe. perodias layed wapte for him/and have dayne him/& coulde not. Mon Conbynge perode feared 3hon/fo knewe that he was a tufte and holy and he kepte him/ad herkened buto

Zeut. 18.b and, 20,C.

Mat.14.a

in many thynges and herde bim gl And there came a convenient 16.40.c that herede on his byrth dave mit inpper to the loades/ captaynes/ ad estates of Galple. Then the bought Derobiagrame in & Daniled & plealed rote a the that fat at the table. The the hyng bnto the Dalel. Are of me thou wylt: I wyl geue it the: The lu onto her. Lihat foeuerthou Chaltan me/3 mpl geue it the:euen bnto the halfe of my kyngtome. She wentel and laybe bato byr mother. What l are: She lapte. 3hon Baptiftes b And immediative the wente in bitt hynge with bayth and lapbe. I will thou gene me Grayght way in a pla

mehead of Thon the Baptifte. Thenthe hing was forp: perfor the other fakeand them that fate at the table/ he wolbe not

fare her nare.

and mmediatly he fent the hance ma and commanned his head to be brought m.So be went and beheaded him in the prefon/and broughthis heade tha plats ter/and daue it bnto the bamlel and the halel gaue ut bnto her mother. And wha highliciples herbethat/ thep came & tohe his boby/and laped trin a grane.

and the apolles came together bri Mat.14.6 to Jeing and tolte him al/and what thep Luce. o.b. ab bone and taught. And he Capbe buto them. Let be go out of the way into the mybernelle/and refte a lytte. forthere were many commers and goers / & they had not tyme ynough to eate. And the he alled by thyppe oute of the ware in to a belette place: and the people fawe them departyngeawaye/and manyknewe off Mand ranne thyther together on foote/ mtof al cyties and camebefore the: and came buto him. And Jelug went eute Math. 9.0 anblaw much people/and had copaffron boen them: for they were as the thepe Ese 34.8 hathaue no thepherde/and be beganne a longelermon.

Now whan the bare was farre pall! of difference came buto hym and faybe. thisisa Defert place/6 letthem Depar . 21at. 14.6 ki that they mayego in to the byllages ind towned rounde about and bye their lemes breade: for they have nothynge to tate/But Jelus answered a lapde buto

them/gene pe them to eate.

23arc. 8.a.

And they fayb buto him. Shal we then and bre two hundreth peny won of breade & gene them to cate? The las onto them. Bow many loaues hi pergo efe. And whan they had fearthe they farb. frue/and two frihes. and commaunded themal to fre towneby ble fulles boo the grene graffe. Anbit far bowne here a rowe a there a rowe habrethes a by fritres. And hetoket frue loanes and two fythes a loked to beauen/ and gave thankes /and bu the loanes/agane the bilciples to let forethem. And the two fylhes parted amonge the al: & they al byb cate & w fatistyed. And they toke by twolue kettesful of the broke peces & of the Thes. And they that by Deate/were ab foue thoufand me. Andanon he can his disciples to go in to the Shippe/ palle ouer before him bato Bethlaph whyle be fentaway the people. And a he had fente them aware he wente w to a mountappe to make his prayer. And at even was the fipp in the mi Deft of the fee/& be alone boon the la Andhe law that they were in parel w rowyng: for the windeway aga ynt

And aboute the fourth watcheof appht/hecame buts them & walked the fee: wolde have gone oner by the And whan they lawe him walkynged the fee/they tought it had benea for and cryed oute/for they lawe him always were afraged. But immediatly hetal with them & layle buts the. Be of got comforter it is 3/ be not afraged.

20hā.6.b

Matu 4.D

wente buto them in to the fhyune/ a the wrnbe ceaffed. Andthep were aftonpeb, and maruapled exceadingly: for they had forgotten the Moanes/ and theyr harte Marc. 6.bi

was blynbeb.

The state of the s

And wha they were palled oner/they came in to the londe of Benegareth/ and bene boin to the hanen. And when they were come oute of the thpp/immedpattp theyknewe him : & ranne aboute thosow uteal the regron aboute/ & beganne on thery lybe to brynge bute him in beddes uch as were lycke/ wher they herd that ewag. And whytherfo ever he entred nto townes/cyries, or willages: ther latayed him that they myghte but touche be hemme of his garment:and as many stouched him were made whole.

de Mit. Chapter,

nd there came buto him & the Math. 14. Darkes & certapn of the Scry beg/that were comefrom Jerus falem. And whan they fawe cerme of his disciples eate breade with

commne (that is with bowalhen) ba Whey complayned. For the 10 hartles all the Jewes eate not errepte they he thepr habes of tymes: obseruying the tradicy of of the elders. And wha fromefrom the market/they eat not tept they washe. And many other thin there be which they have taken bpon ento observe: as the washinge of cup Mecrules/a bialen wellels & tables. Then the whartles & Scribes ared

Æla.29.c.

the tradictions of the Elders / but a the tradictions of the Elders / but a bread with bit bit handes? But he sweed a saye bit of handes? But he sweed a saye bit of you proceptes a writte. This people honoureth with there spipes: but there hart is from me:but in bayne bo they serve whyle they teach such botterness nothing but the commundements of peleane the commundements some pet the tradiction of me as walking on less cuppes a many such thinges and he saye but them. How are

have pecak a spoethe comaundement God/to mayntayn pour own tradic Gro. 20.b. Holes sayd of honoure sather Deute. 5.a. mother: Aliho so cursed father and there say ho so cursed father and there say ho so cursed father and inashal saye to sather or mother: Continuation the thynge that I shuld helm with all so genen to God: Fithus yell him no more to do oughte sorting to this mother and make Gods wo none effecte/thorowe pour council cyong that ye have set by: and man

Effath.14.b

And he called but o him al theps and layd but o them. Herken to me and buder from the me. There is noth without a man/that can defyle him/ It entred in to him: but that goether him/that is it that maketh the macleane Ist ony man hauseares to lethim heare. And whan he came the people into the house/his diff ared him of this symiltende. And his

thynaes do ve.

bute them. Are pelo then withoute bu berftondpinge:perceauepe not yet/ that every thyinge which is without /a goeth m to the man can not Defyle him: for it en tred not into his harte/but in to the bely goeth out in to the braught/ that pour ged al meates. And he layde: The thyinge that goeth out of thema that Defyled the ma:for fro within out of the hart of man procede euelthoughtes/aduonteri/whos mm/murthur/theft/conetoninelle/wpc= hebneffe/Deceate/buclenneffe/a wyched epe/blafphemp/pryd/foltfbneffe:aithefe enel thiges go fro within: a ofpl thema.

pe ne thi thi ma ne to the think

Andhearole and went from thence Hath. 140 in to the borders of Tyre and Sydon/& entred in to an honfe/& molde letno ma knowe of it/and per could he not behyd. for a certapne woman (whose boughter habafonle foret) herbe of him/and came and fell downe at his fere (and it was anderthen womanof Sprophenyces) and the beloughthim/thathe welde dry ue onte the Denell from her Boughter. But Jelus layde buto her. Let the chyl brenbe fed fyrite: it is not mete to take the chylbrens breade/and to cafe it baco bogges. She answered and saybe buto him. Jee LORD/neuertheles the whel segalloeate under the table of the chylcenscremmeg.

Andhelard bnto ber. Becaule ofthis layinge:go thy way/the deuells departed utofthy doughter. And the wente buto prhouse a found that the beuel was be atted/a hyr doughterlyeng on the bed.

And whanbe wente outeagayne Math

from the coaffes of Tyre and Sibon/ came buto the fee of Baltle/thorowe th mybbes of the coaftes of the ten cytte And they brought buto him on thatwe beaf/and had impediment in his fpech they prayed him that he wolde layeh

bande boon bun.

And he toke him alyde from the per ple/and put his fyngers in his eares byd fpyt/and touched his thuge/ alon bo bnto heaven/ fyghed: and faydeb hun Ephata/thatis/be openeb. Andi medtatly his eares wer opened/ andi bounde of his tunge was lowled and Max. I. D. Cpake ryght. Andhe charged them t they fhuibe tel no man. But the more forbad them/the more the publythed and maruapled out of measure & lay

The had done al thynges wel. Thebu hath be made to beare : and the bom to fpeake.

Whole know the by. Chapies.

Commune) What foener wa hen oute for the feruice of Bob/thein called it holy. Agayne: what foeuers bucleane of onmete to Bobs ferunce was called commune.

Tie St.J. Chapter.

math.15.0

.B.0 dus

Bene.I.D.

Eccl.39.c.

T the Cametymes wha then muche people there, and habi thynge to eat: Jefus calledhu Cciples to him and lapo butot Thane compallyon. bpon the people

thephanetaeped with me nowe that pes/and have nothpugeto eate. Andy let fem go home from mefaltinge: they malbe faynte by the wave: " for Come of Tob. 12. b. them were come from farre: and hight. Ela. 60.4 Coplegantwered him. Wherethilde we net breade here in the wpldernelle to las Methem: and he ared them. Dowe Marc. 6. e. many loanes have per They lapd: Seue and he comanded the people to fpt down boon the grounde And he toke the leuen loanes and gaue thankes and brake the/ and gave them buto his disciples to fee them before the people. And they had a lewelmall fplhes/& whan he had genen anked he bad fet the same before the conle. They byd eate/ were latisfyed/& the by lenen balkettes ful of the broke state that was lefte. and they that byo estewere bpon a four thoulande:and he lente them awape.

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And forth with he went in to a thyppe withhis discyples/& came in to the coas eg of Dalmanutha. And the Ibhart Math. 16. es went oute & beganne to bilpute with 3sba. 6.D manb tempted him/& telpreda token bunfrom heauen: and he lyged inhis seteland layde. Withy doth this geneponfehea token: Uerely 3 laye buto nithere that no token be genen buto sgeneracyon. And he left the & went apne in to the hyppe:and palled ouer.

and they forgat to take bread with ath. 16. m and had nomoze with them in the Zuce. 124 pe but one loafe, Andhe comauaded m and laybe. Take hebe and bete of the leven of the pharyles/a off tleuen of the rode. And theyr myndes enecedhere and there/ & lay deamoge

Mat.12.0. Luce. II.c.

21ath.6.e.

Marh. 14.1

them clues. This is it that we have breade: Jefus buderstode that elaps but that pe have no breade: are pe per wind oute knowlege a buderstondynge: hu pe pera dipuded harre in you. have epesand le not: and have pe eares and heare not: and remembre pe not athat brakefyne loanes/amogefyne thouse how many balkettes ful of broken me toke pethen bp: They layd/twolue. In what Thrake the leus among these

wha I brake the leue among thefe rethouland/howmany balkettes full broke meate toke ye then by. They be fenen. And he laybe but o them. Why ye then without buder fondynge.

And he came to Bethlayda: and brought one blynde boto him/eptaphim to touch him: and he toke the blynde by the hande elede him out of the town and spat inhis eyes/elayed his hand by on him/andared him whether he ought. And he loked by elayde. He goyngeas of Haw trees. After this layed his handes by on his eyes again and made him to le: and he was brought or pghtagayne/and sawe al clearly he sente him home/and sayde. Do into the towne/and tell it also but man therin.

309.9.c.

And Jelus wenteent and hish ples in to the townes of the cytical farea whilippi. And in the waye he his disciples and sayb buto them. W do men saye that Jame Theyanswen They saye/thou art 3 hon the Bapt Somesaye thou arte Elyas: some

hai acteane of the prophetes. And he lappe bato them. But who in lap ye that Tam? Then answered weter and fayde mohim. & Thou arte bery Chryfte. nb he charged them frately/ that they mibe tell no man of him. Wand he be. Math. 16.c me to teache them. The fonne of man 17.0.20.b. ute fuffremany thynges/and be cafte ntof the Elbergand the Dreftegland crybes/and be put to beath: and after re dayes eyle agayne. And that worde mbe he fre openipe. And weter toke mbnto him and began to rebake him the turned him about and loked boon dbifciples: and reproued peter/ and ph. bo after me thon Sathan: for thon iontel not the thinges that be of God tofmen.

And he called buto hyin the people Hat. 16. D. th his descriptes/& sayo buto the. Who Luce, o.c ener wyt foloweme:let him benpe him ferand take by his croffe a followe me fo who to ener wyt fauchts lyfe: that | 2 me. 17. b estand who to ener lefeth his tyfe for Joh. 12. C. Take and the Golpels: the lame that ett Ushathelpeth tt a man though he me the whole worlde / and per toke em his fmle: Or whatcan a ma ge m rebeme his foule withat! Who fo erigathamed of me/ & of mp wordes Alat. To. b. unge this aduqueerous and funfulge tu . 9.6.12.8 racpon/ofbim that the Conne of maal e afhamed: wha he cometh in the glo cothis father/with the holyangels.
The laybe buto them. Werely I lay Mat. 16.h.
There tobehere fome/which Luc. 9.c. al not tay the of death; syll they fe the

30hā.6.@

The Solpell of S. Blaske,

kyngbome of Bod come with power.

The. is. Charces.

Effat. 17.a Zuce.9.0

Do afterfyr Daves . Jelugh bnto him Weter/ James/#3 and brought the bp in to am tapne out of the wapealone; was transfraured before them: and clothes were bryght & very what as fnow/as whytas no fuller ca make earth. And there appeared buto d Elpas with Moles/ they talked Jefug. And Deter anfwered and fant to Telug. Kabbi/here is good beyng bg/let bg make the tabernacles/or the/one for Moles/& one for Elyan. beknew not what he lapbe: & there bery fearfull . And there was acle which over thad owed them: & out of cloube there came a bopce and fay

This is mp beare fonne beare And immedpatip they loked aboute and fawenoman more then Jefug

with them.

But whan they wente downfo mountayn: Jelust charged the that fhuld tel no man what they had fer the lon of ma were rpfen agaya fed

And they kepte that layenge by and ared one another. What is that fpinge agayne from the beaber and ared him & fapd. Why fape the Sit Mala. 3.D. thenthat & Elvas mult fyen come answered and layd buto the. Elyas fyrt come in bede/& bryngeail thy to ryghte agayne: the fonne of man that infremany thrnges & be bely

Path .z.b. Marc. I.a. Luce. 3.e. t Den. 18.0 mat.17.6 #Mar.I.D. and.9. D.

Bulg wirten. But I tape onto pour Lelay. 57. a. lasts come and they have bone buto 10fal.21.a. m what they wolde / accordynge as it

wirtten of hym.

And he came to his bifciples/glawe Mat. 17.6. thpeople aboute them/a the frephed butynge with them. And as foone as

epesple law him they were altonyed anne bato him/ & faluted hem. And he eb the ftribeg: Wihat byfpute pe wyth m. And one of the people answered be: Matter/3 have brought buto the fome which hath a bome fprete:and nto euer he taketh hom/ he toareth nanbhe fometh/e gnafheth with the and pyneth awaye and I have fpo-

mothy belieples that they thutbecaff nout/and they coulde not.

peanswered hymland sappe: O thou authill generacyon/how longe that with your pow longe that 3 luffre Birng hpin hprher to me. And they ht hom buto him. And as Coone as piete lawe hrim/be care him/and fel nthe earth/and weltred and fomed. be arer hys father. Dow longe is it this happened buto him. De layot thrib/a oft tymes bath be cast but thefpre & water/to beftrope bymit thou cante be ony thyngr/hans Popon bs/& helpe be. Jeftistaybe him: If thou coulded belenet All Luce.

ges are politile bato him that bele And immediatly the father of the e ceped with teares a fard Laide drue: O helpe thominyne bubelefe.

now wha Jefus faw that the people

Luce. Q.D

time to the cebuken the foute tyrete and Capbe buto him: Thou Domme and bes Spiete/3 charge the Departe out of hem entre nomoze into him fro henceforthe And he creed/e rent him fore/and bep red. And he was as though he had be bead in Comuche that many Capbe he bead. But Jefus toke hem by the ban and fet hun op. And he acole. Andu be cam home / his disciples ared bims Mat.17.c. cretty: Why coulde not we call him of Andhe lapbe: This hynderan go out no meanes/but by prayer & faftynge. And they Departed thence / hethers tourney thosowe Baltle/and Mat.17.0. welde not that ony man Quild knows Plarc. 8.D. it. But he taught bys bilciples/ ele and.10.D. buto them: The fonne of man thatbe Luce. o.c. Ipuered in to the handes of men / et and.18.D. Chall put him to beath: & whan he is to beath/he shall tyle agapne the thy Daye. But they buderftow not that defand wereafraged to are him. Anbhecame to Capernati. Anb he was at home he ared the? What Mat.13.8. pute ye amoge your felues by the we But they heibe they; timges: fort had bylputed by the wave affonge Mar. 10.0. Celues who thuid be the greatest. And Care Down/and called the twolne/el buto them: Af our ma wyl be the the fame thall be the latt of all/a the 2Hat.20. D waurit of all . And he toke a chpide Let hom in the myddel of them/ and Be him in his armes/e faybe bato f Witho to ener receasery fuche achy Zuce.9.e Boyan. 13. c. in my name/ receaucth me /and w

merretcaueth me/receaueth not me/but

bimthat hath fent me. 6

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Thon answered him/a larde: 4 Alas her/we law one bypue out deuels in the name/but he foloweth not bg/ a we foradhim because he foloweth not by. Euc elus layd: forbyd him not/for other ig I. Cop. 12. a man that both a myracle in my name me foone (peake euel of me for who ener is not agaput bs/the fame is for and who lo ener geneth pou a cup Bat.to. t. water to Diynke in my name/because beloge bnto Chill/berely 3 fay bnto whethat not tole his rewarde. And Mat. 18. 8.
tole offendeth one of thele lytheones Luce. 17. 8
thelene in me/it were better for him tampiftone were hanged aboute big Mebecaft into the fee. Alf thy hate Bath. C. D. mbe the/cut hym of. Better it is for and. 18.4. mentre in to lyfe lame/then hauyng hadeg to go in to hell in to the enermg frie/where their woune breth Ela. 66.0 their fre goeth not out. In thy foote offende the /cut hym of.

net it is for the to entre in to lyfe cre enhauping two fete to be call into thefre enerlattinge/where they edpeth not/ & their frie abeth not thin eye offende the/call him fro better tris for the to entre in to the ome of God with one epe/then ha two even to becatte in to the frie lwher their woune Dyeth notland fre goeth not out. for enery man mit be faired with fyje/& menety Leuft. 2.34 gelhalbe lea foned with fait. The | math. 5. it is good/but ye the fait be bufa- Luc.14.De

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The Solve. lof S. Marke.

nery / where wythat that it be fall paue lattin you/ & peace amonge m Seines one withanother.

Slok spenthe.fr. Chapter.

(Mint belatted) In the olde T ment enery facrifyce was falted/and every facrifyce was fom what bitty frie/whiche Chief Doth here expe after a fperitual maner: namely tha sow the Colpettas thosew a free she body (which is called the olde muft be motetfped/fealoned/and me sed. for the offerpage bp of our b the ryghte facrifyce. ho. rij. But the fait is malauery/a the Solpell ped with mens boctrynes/thered olde man be no more feafoned. Di byteth/a therfore is it necellary to partence and peace in the Cale.

The. R. Chapter,

Abherole by/gramefroi mto the places of Jewiph Jordan And the people we garn bnte hom by heapes big maner was ) he taught them And the Joharples came bate by ared hom/pf it were lawfull fei a put away his wyfe/a tempted hu all But he answered a saph: While Moles commaunded you? They

Den.24.8

Males inffred to warte a telli Hiala.2. e. of benoucement/ e to put her away Math. c.b. fus anfipered and fapte bnto the cante of the hardnette of pour hat Moier wirte you this communde

but fed the firthereacton Bob mate the is e woma. Wofor this caule thal a ma Bene. 2. De auchys fathet & mother/ & cleue buto is wyfe/and they two fhalbe one flefh. now are they not twapne then but one efte. Let no man therfore put afunder at which Bob hath coupled together.

andat home hes bilciples ared hem mone of the fame. And he fapde bito em: Alio fo ener putteth awaye bys Efath. (. 1) pfe/s marpeth another/breaketh wed and. 19.b. ne to her warde. And pf a woma for Luce:18.60 te by hulband/and be marved to ano.

the comptteth abuontepe.

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And they brought chylore buto bim/ thempght touch them. But the Defci es reproued those that brought them. mertheles wha Jefus faw it/he was lealed/and layde buto them: Suffre echiplate to come buto me/and fosbyd m not/for of fuch is the hyngbome of derely 3 lay buto you: Wholoenes eaueth not the kyngdom of God as a be/he shall not entre therin. And be them by in hys armes/e laved bys des bpon them/& blelled them.

And whan he was gone forth bythe wave/ther came one runnynge/ meled bato hym/& ared him. Bood Bet/what that I do/that I mape tre menerlaftyngipfe: But Jelus lepte bym. Why callest thou me good! heris no man good/ but Bod onely; ou knowed the commaundemented: hou thate not breake weblocke/thon Erob.20.5 thet hyll/thou Chaltnot Beale/thou theareno faile wyrnelle, thou shals

Mat 10.b. Luce.16.b

EHath.19.e Luce.12.c.

Deut. 22.1.

Actn. 2.e.

begyle noma/ Ponoure thy father am ther. But he answered/a sayd but his Matter/all these have I kepte from youth by. And Jesus behelde hym/als ued him/and sayde but hym. Thouse test one thy nage: Go thy waye/a sella that thou hase/a geue it but the possion that thou hase a reasure in heave and come a folowe me/a take the cost by the. And he was discoforted at the sayenge/a wente awaye sory/ for help arease possessions.

Mat. 10. c.

bnto hys disciples. O how hardly he the tyche come into the hysgod of solding and the hysgod of solding the tyche come into the hysgod of solding the tyche come into the hysgod of solding the bis in Jesus answered agapter solding them: Deare chyloge/how he come into the hyngoome of God: He easyer for a Camell to go thosow the of a nedle/then for a cych mato entries the hyngoome of God. yet were assonned the more/s sayde among the solding the more/s sayde among the solding the can then be said the solding the solding the solding to the solding the soldi

\$\$cha. 8. a. \$ mat. 19. d Luce. 18.c.

with Sod all thyriges are pollyble. Then layo potter but him: Betwee have forlaken all/a folowed the sus answered a laybe: Clerely I lay to you: There is no man that forlake house/or brethre/or spechology of substantial mother/or wyfe/orchyldre/orlondes my sake a the Bospels/thathat mis ceane an hundreth folde now in this mis/houses/and brethren/asy sery/s

thers and chytosen/ andlended with erfecucios/& in the world to come ener fingelyfe. But many that are fyill / Luce. Tt. et

all be the laft: e the laft / the fyst.

They were in the way goynge bp to Mat. To.b. malalem/& Jelug wente before them. Luce.18.b. other were aftonnyed and folowed n/e were afraged. And Jefug toke the olue agapne/a tolde them what shulb ppen bato him. Beholbe/we go bp to rufalem /and the fonne of man fhalbe puered buto thehye melles a fertbes they that condemne him to beath/& puer him buto the Beythe . And they Il mocke hym/ & frourge hym/ & fpyt on hym/e put hym to beath/ eon the mbe daye that the ryle agane.

Then went bito him James & 3hon Etat. 20. 6 elonnes of schede/and lapbe. Haller/ evelye / that what lo ever we are off ethou wylt bo it for bg. the laybe buthem: Wat Delyze pe that I thall bo co "They lapbe buto bym: Braunte bs at we mayely tone at thy ryght hand/ done at thy left hande in thy glory. ut Jelus lapde boto them: pe wote not at re are: Mare re dirake the cuppe at I shall dipune the baptyled wyth baptome that I shal be baptiled with They farde buto hym: yee that we p.Jefus fapbe buto them: The cuppe it I bipnke / shall be bipuke in Debel Dbe baptpled wyth the baptymethat that te bapepled withall. Deuertheles lytat my cychthande and at my left not myne to genen pou/but buto them uphom is ispreparch.

Marc.g.D. Zuce.q.e and. M.b.

And whathe ten herbethat/they by payned at James and Ihon . But Jeff Mat. 20.0. talled them / and lapbe bate them: know that the princes of the world ne Dominac.on of the people/@ the mi tie erercyle autheafte amonge them. shall fenot be amog you: but wholes wpilbe greate among you/ Chall be pi myniter: & who fo wyll be chefeltan pou/ Chalbe feruant of all. for the fon of man allo cam not to be ferned/but be ferupce/# to gene bys tyfe to a Deurpepon for many.

30ha.10.b.

Mat. 20.D Zuce,18.6

And they came to Jericho. And w heweteout of Jericho/& his bisciples much people/ther lat one bipnbe Ban meus the fonne of Thimeus by theu and begged. And whan he herbe that was Jelus of Majareth/ he begann crye and fayd: Jefu thou fonne of Da baue mercy bpon me. And many tel ned but that he thulbe holde hys tun But he cered much more: Thou fonne Dauid haue memp bpon me. And 3d Code Cyl/e bad cal him. And thep cal the bipnte/# lapbe buto him: Be of g coforte/atrie/he calleth the. Andhel away bis garmet fro bim/Rode by/ came to Jelus. and Jelus answered lapbe buto hpm: What wple thou the Do buto the? The blynte layer buto b Mafter/that I mpght fe. Jefus fapb to hom: Go thy wave, thy fayth he the. And immediatly be had his irg and falowed bin in the ware. The.gl. Chaptes,

Ab whan thepcame npe Jecula . Mat. 27.8. lem to Bethphage & Berhange/ Luce.18.c. buto mante Olinete be lent two of his disciples/e fayor buto the into the towne that lyeth before you asloon as pecome in/pelhall fynde debounde/ where byon no ma harh tilowfe it/e bipage it hyther. And pf man fape buto you / wherfore Do pe Then lave pe: The Lokin & hath etherof & forth with he shal sende is et. They wente they wape/& found foale tred by the doze without at the rynge of the way/ and lowfed it: And tapue of those that Stobe there / areb What do ye that re lowfe the foale? they layd buto them/lyke as Jelus communded them . And to they let malone. And they broughte the foale Jelus and layed thepr clothes thet he fate theron. But many fpied Joha. 12.6 n garmentes in the wave : Come cut ubanches fro the trees/& frowed in the wave. And they that wente e/a that folowed after/crped/and motianna/ Bleffed be be that cos plating. of the name of the Lotioc/bles thekynadome of oure father Das which commeth in the name of the ADE. Polanna in the heyght.

bthe Lorde entred in to Jerusale/ went in to the temple/e loked bpon ind at eue he went out buto Bethath the twoline : and on the morawe they bepartebfrom Bethany be Hat.11.6.

bubbad leanes. Then came be are

be Hat.21.6

(to fe) yf be could fynde ony thynge f on And whan became to tt:he founde thena butleaues (for the teme of for was not yet) And Jeing answerebe De batott. Deuer man cate feure of for enermore: his bilciples berbe it And thep came to Jerulale:g 76

Mat. 21.b. Zuce. 19.0 30ha. 2.b

wente in to the temple/and began to ne oute the fellers and byerg in the ple/and onerthrew the tables of the nep channgers: & the Rooleg of bom lere/a fuffrebnotonyman tocarya fel thosowe the temple. And be tan fapb bnto them. Istt not wartten. 1 house thatbe called a house of praper al people : but pe haue made it a beni

Æ[a.56.b. 3erc. 7.a. 3. Reg. 8.D.

murthurers.

Math.21.6 30ha. 7. D.

And the Scribes and hee we berbe of it. And they loughtehowe myght beltroye ham/but they were penofhim/for al thepeople mari of his bocteine. And at euen he wer of the cycle:and son the motow the lebby and faw the frage tre . hat it withered bato therote: a Deterth theron a layb bato him. Ellafter be the frage tre that then curlebet/th thred a waye. Jeluganiwered and Math.ry. bnte them. banelayth in Bod! rely I fage buto you. Wiho foencel onto this mountarn; auophe and ca felf in to the fee:and Douteth notif barte:but beleueth that the thynges come to patte which he layeth: then whathelapeth et hat com to pale.

Math.21.5

Luce. 17.6

Baco.I.a.

John 14.6 fore 3 fave buto pon. Uhat for I S.A. 16.6. Defree in Poure prayer: beleue

receauett/ & ye that haue it. & And Math . O . m pe ftonde and praye/forgene pf pe and. 18.c. erallo in heaven mare forgene you

me trefpalleg.

and they came agapubnto Jerulale Math. 21. whan he went in the teple: ther cam Luc. 20.8 whim the hye preftes & Scrybes & Elbers & fapoe buto him. Bywhat hoppe beeft thou thefe thynges: and caue the this authorite to bo fuch: Jefus antwered & faybe bnto them place pou a worde alfo:antwere me I wpl tel pou by what anthoute I hele. The baptym of Ihon was it fre wees of men antwere me. And they tht in the felues:pf we fape/it was beauen: then that he lave/why byb ye then beleue him? But pf we fare/ tt ofme: then feare we the people/ for al held that 3ho wag a true prophet they answered & fath buto him. Use nottet And Jefus anfwered & faybe they. Mother tel 3 rou/by what au-

rte I De thele thynges.

C

ID be began to Speake bute they bypaenbleg. A certayn mas pla teb a bynyard/and maben bebae aboute it a byggeb a byne prele buylded a tower/& lefte it out bu Mbandine / a went in to a Araunge p. and whathe tyme was come he eleruaunt to the houl bandmen that litereregue of the henfeandmen

Wee. Sti. Chapter.

elath.21. Luce.20.

of the frute of the byneyarde. But the roke him/and bethim/& fenthim away emptye. Agayn/he fent bnto the another feruant:whom they ftoned/& brake by heate/and sente homawape shameful Dealte withall. Agapne/he lent another whom they flewe and many other: for they bet/and fome they put to beath. Then had be pet one some onely/wh

he loued / hom he fent alfo bnto them thelatt/ & Capbe: they well Ronbe in a of mp fonne. But the faine hufbandme Capbe amonge themfeines: Thys ist hepre/ & Come/let bg hpli hpm/ fo th the inheritaunce be ourg. And thepte him/a flew him/a caft him out of the nevard. Uthat that now the Lorde oft bynpard to De Chal come & Detrope hulbandmen/ agene the bynyarde b other: bane pe not redde this feripm

The fame frome which the buploers fuled/igbecome the headlone in the nere This was the Lordes bernge was maruelous in our eres. Anda Ince.o.c.b went about to take him (but thep feat the people ) for they perceaued that had fpokethis parable agaynt the. they left him/& wente thep wave.

and they fent bate bim certaynes the Whariles & theredes offycers/to he hym in hyg wordeg. And they came fapbe bnto hem: Bafter/ we kno wet thouart true & carelt for no ma. Fort regardelt not the outward appearan of me/but teachest the way of God to Is it lawfull to gene trybute buto Emperour oz not? Ought we to gent

Ben.37.D.

plat 117.e

@lat. 22.b.

Luce. 20.0

mount we not to genete? But he pen cauch thep; proceptp/a lapbe buto be umptempte pe me: Bipnge me a penpl at I may lett. And they brought it him then layte he: Whole pmage and luper repcion is this? They layd buto hym The Emperours. Then aniwered Jefus and lapbe buro them . Beue therfore Hat. 17. 8 whe Emperone that whiche is the Lom. 13. b. mperoues/& buto God that whiche is bg. And they macrayled at him.

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Then came bato him the Sabuces Mat. 22.6 bith holde that ther is no refureeced Luce, 20.0 thele ared hym/ and faybe: Afalter! Mes wrote bato bs: 3f ony mas bio + Deu. 25. edre/e leane a wrfe/e leane no chri le bp lebe buto bys brother . Dowe mether lenen brethre/ the fyrit rake & feland byed and left no febe: and the abe toke her and dred/& left no lede

h the thyde in lyke maner.

and the pall leue toke ber and teft ne and the last after them al/the work dallo. Now in the refurrection whi hall ryle agarne/whole wyfe that ebe of the : For lene had her to wafe.

then answered Jeins/ a lapbe bna m:Do not pe errer because pe knows the lemtures not the power of god the thep that tryle agapa fro the bead erthal nother mary not be marted/bus space as the angels in heave. As tous ing the Lead/that they that spie agays pe not red in the boke of stilleg/ bod fpake buto hom in the bulb/& \* Ero.2. apper Iam the Bedof Abjaha/ ethe Actu. 7.0.

Actu. 23.8.

The Colvettof B. Barke.

And ther came buto hem one of

Bed of Jlaac/e the Bod of Jacob? Pet net Bod/a Bed ofthe beabibut of the uynge. Therfore pe erre greatly.

Hat. 11.b.

Strybes/ that hab herkeneb bnto th how they bilputed together: & lawe he had answered they wellandared Which is the chefelt comaundement all: Jeing answered him. The chefell maundement of al comaundementer Deute. 6.b. this. preare o Ilrael/ the LORD Bod is one Bed/and thou thatt lene 2 Oh D thy God with al thy hart/s al thy fonte/with all thy mynbe/ an al thy Grength. This is the chefette manndement: and the leconde ig like to it. @ Thou fhalte loue thy nepghb as the felfe: there is none other gra commaundement then thele.

Leut.Ig.e. iom, 12.b

and. 30.b.

And the Scrybe laybe buto him. Ber bereip thou hall land ryaht:for føbut one god/& ther (s none other out bim: & to loue bim with al theb with al thempnbe/with al the foule with al the firength/ and to loue an neabbont as him felfe/is moze theb facrifices aal offringes. But wha? faw that he answered Discretely/be buto bim. Thon artnot farfro the bom of God. And after this burte are him ony mo quellyons.

Mat. 22.0 Lince. 20.0

And Jelus answered & lapbe be taught in the teple. How lay the bes that Chrift is the fonne off pe But Dautbbim leife lapeth thoron boly good & The LOHDE Carbe my LOKD/ly: theu on my rygbtb

8.001.183

## Che.pff. Chapter.

makethene enemyes the footfall e paus callect him bis LORDE is be the big foone : And many peoerbehim gladly.
nbhe taught them a laybe buto the

eware of the Grepbes/ that loue to Math. 21.4 longe garmenteg: and loue to be fat Lace. 20.1 inthe market:a fpt gladtpaboue in nagoges & at the table: they benou bowes boules/and babera coloure make longe pravers. Thele Chaire.

the more bampnacyon.

And Jefus fatouer agarnile the Luce.21.8. schefte/and behelde how the peo \$4. re.12 6 tmoney in to the Bods cheft. And that were ryche put in much. And mine a poore wedowe/ & put in two which make afarthynge, And he onto bim bis bilitples: & lapo bas Merely 3 fape bnto pon wedowe hath put more in to the theft/then al they that have put in ral have put mofthert fuperfint he of her pouerte hate put in al chab; eue hyr whole lynynge. im

field open the gij. Chapter.

this poore webowe hath put me Bodscheft) bod regarveth the onot the outward bede/bow gles leuer it both appeare.

Cheriti. Cuapus,

Ab when he weteout of thetem Bat. 1.4. ple/one of bys disciples laybe bn Luce. 21.8. to him. Matter/le what dones and what a buridynge is thus!

The Bolpet'st S. Marke.

And Jelus answered and layd unto he seek than al this great buylding. That not one from be lefte upon and that shall not be broken downe.

And whan he fat bpo mount Ol ouer agaput the temple / Weter and meg & Ihon and Andiewe ared him uatly: Tell bg: whan fhall all thefer to palle: And what thatbe the toke all thefe thalbe fultytted ? Jefugan red the/a begane to lave: Take bebe no man beceaue pou/ for ther Chall come boter my name/a lap: 7 am @ e thall beceaue many. But whany heare of the novle of warres/be afraped:for fo muß it be/but the en One people Challrylea not yet One people thattrylea another & one realme agaput an & ther Chalbe earthquakes here and berth Chal ther be a troubles. are the begynnynge of losowes.

But take pe here to your felue they shal belyuer you by to the cels/and synagoges/and pe shall be and shalbe broughte before pryuse hynges for my names sake/for a wo but them. And the gospell must by preached amonge all people.

Now whan they that lede you in it is not be that the pe no thoughts what pe shall laye a pmagpit ye made afore hande / but what so ever shall wen you at the same houre / that se for it so not ye that speake / but the good. One brother shall bely ue and but death / a the same to seat the some abe chystren shall eye agayns the

£fay.19.8.

Mat. 10.b. Some reas De:councel boules.

Mat. 10. c. Luce. 12. b sand mothers/and that beloe them ach/and ve thatbe hared of all men pnames fake But who fo endureth

ende/fhalbe faueb.

Whan ye thall fe the abhomination Mat. 24. blacpon ( wherof it is spoken by Luce. 21.c. miel the prophete) Ronde where it 1 Dan. g.c. te not ( who to readeth it/let hym est well) then let them which be m p/five buto the montaynes/and let that is on the house toppe / not bela in to the houle/nos come therun/to ony thyng out of the house. And let that is in the felde/not turne backe ch his clothes.

two bato the that are with chrid the that genefucke in tho le bayes etheles prape pe that poure finght in the wynter. for in thole bayes halbe fuch trouble as was not fro manyage of the creatures which reated/buto this tyme/nother that. opf the Lorde had not Chortened aves/ther fould no man be laued. the electes lake whome he harb the bath thortened those bayes.

ow pf ony mathal laye bato pout Mat. 24.5 tome: Lo/ here is Chail: lo he is Luce 17,6 beleve it not. for ther thall arple thutes / faile prophetes / whiche tokens and wenders/ to becesthe bery cholen/yf it were polle sake pe bede. Beholde Thane u all before.

tat the lame tome after this trou Efat. 24.0 Sonne & Rijoone Challowle the. Luce. Lie. Vand the Starges Inalfall from Joel. 2. 4.

:8.2. dra

beauente the powers of the heants Dani. 7.b. mones we then that they fe the lonef comprain the cloudes with areas po eglozy. And the shal be sendehig an and that gather together his cholen she foure wyndes/ from one enbeof earth to theother.

Mat. 24.0 Luce.21.D.

D Learne a fimilitute of the fre wha his braunch is pet tender and brought forth leanes/pe knowe th fommer is nye. So lyke wpfe/wh le all thefe thongescome to palle: fure/that it is are/ even at the bose cely 3 lay buto pou/this generacyo not palle/tytal thefe be futfptieb. and earth that perplie: but my w that not perplie. Dutie of the and bour broweth noma/nother gels in beauenino not the fonne bli but thefather onelp.

Sctm. I.A.

Mat. 24 b and.25.8. Luce.12.D. ano.o.a.

Take hebe/watch/and peaper knowe not whanthe tyme is. Lyke man that wente in to a Graungen and lefte his houfe/ & gane bis fes ses authorpte bato enery one bis and communded the poster that be watche. Watch re therfore:forpe not whan themaster of the houses whether become thin the enenym emphayant/or aboute the cockcrou or in the moznynge: that become dealy & france pou depringe. La I laponto you/that lay I onto all

Siele by an spe-ritt. Chapith

(Of that baye a hour know manie c. no porthe forme bunfelle)

Monte laucoure Chris by bis monbres il powerand myracles beclared himfel te to be very Bod/e faybe that al power aggenen bim inheaut & earth. Blath. will, and that thefather a he were all erich r. Euch foby big outward wor sasby earynge/Drynhynge/wepynge the theweb bim feife to be berp man. b ofermes beconformeth the lante by wordes as whan he layeth: that the her is greater the he. Joh. tunia that moweth not of the last bape. Withthe men be fpeakerbas må & not as goo.

Will The till Courtes,

mbafter two bapes was Caller Mat. 26.a. the bapes of livete breadig the Luce. 22. a the forestes & Serpes loughte Joha. 11.c. bowthy myght take hun with be ent him to beath wut theplaybe. rin thefeat bape/left ther bean bp: e in the people.

And whan he was at Bethanpe fu honle of Symon the lever/ and lagat mble:thercamea woman which had great pureand coftly Marbus oynte. M. And the beake the bore / s poured to his heade. Then were ther lome Bilbarnes & larde. Utherto leructh way &: this oyntement might baue fold for mo the thre hundreth peng egenento the poore. And they grub

buggelig faybe. Let her be freete Mouble pe her? She hath done a toke boon me: pe have alwaythe with your whan former pe woll!

Mat. 26.8 Zuce. 7.0. 7ob.11.

Me Somellof S. Mathe,

pe maye bo the good: but me have y alwaye. She hath bone what the co the is come before to anopatempt tos my buriall. Uerely Tape butel cheb in all the worlde/there that the Co that the hath now bone be tolde remembraunce of ber.

Pflat. 26. b & And Judas Jicarioth one of the Luce. 22. a wente wite the hes preftes / to be 30ha.13. 8. hambute them . Whan they herbe they were glad and prompted that wold gene hun mony And he fought he myghtcomentently betrape by

Ereb.12.c

And bpothe frat day of fwee Plat. 26.b. whathe Calterlambe was offrebit Luce. 22.a fciples fayo bato him: Where will that we go and prepare that thou eatethe Kalterlambe; And the lent of his desciples/and layb buts the poure waye in to the cytie/and the metepou a mau bearying a pytche water/folow hym/and where los goeth in/there lave pe to the good the houle: The Hafter fenbeth th de: Where is the gelthoule/whe mape cate the cafterlambe/with ciples Andhe Chall Chewe you parlout/whiche is paned and pie theremake readye for by. And the ples wente forth/ a came in to the and founde at as he had fayo bute And they prepared the Eaterlan

Mat. 26. b 3ebā.13.C.

At euen he came with the Zure. 12.b And as thep fat at the table and Jelus layo: Clerely 3 lay unto you of you shat eateth with me/lba

and they were taye and taybe bas oneafteranother.3sit 3:@another phei) 38 it 3. De antwered and faphe them. One of the twelfe/enen the ethat byppeth with me inthe plate The foune of man truly goeth forth/ feld wirtten of hom. But wo bnto man/by whom the fonne of man is rayed. It werbetter for the fame ma

he had neuer ben bome.

Andas they byb eate Jelus toke the Alat. 26.c. begane thankes/ & brake it/ and gas Luce. 22.6 mmem/and fapbe: Take/eate this is 1. Cop. IL.C. body. And he toke the cuppe/thanked gane it them/& they all branke thernd he lapbe buto them: This is my bofthe new Teltament/ which that ed for many. Clerely I fay buto you/fro henceforth I wyll not drynke of feure of the byne / tyli the bay that 3 he it new in the kyngdome of Sod. wha they had fayd grace/they wete bnto mounte Olivete.

and Jefus fapt buto the: This might Blat. 26.c. malbeoffended in me/for it is wit I wyl funte the thepherb/a the the sacha. I. b. albe leartred abrobe. Meuerthelelle that Jam erlen agayn: J wyli go Actu.I.a. him. And though at me thuid be ofed/pet wolde not 3 be offended. And land buto bim: Clerely I fave buto Lebay inthiglame might before the crow two tymes/fhat thou benye hiple. But he lapde pet more. pee th 3 shuld Die with the pet wil 3 not pethe. So fayb theyal in lyke maner.

The Sofpellof Marke.

Etlatize.b. ampinepramem to me teloccan Luce. 22.0 Beth femane/and befarb bito big bi

30ha.18.a. pteg. Spe pe her/tpl 3 ga ponter apa And he toke with hom peter and Jam and Ihon/and beganneto ware feath

and to be in an agonye; & favo buto the 30hā. 12.c. eRty foule is heup eue bito the Deat tarve ve here and warrhe. And he we

forth a lytle:fel bpo the groude a pra that (pf it wher pollyble) the hour mi pallefrom him: a lapde: Abba/ myfai al thinges ar politible bito the:take t enope aware from me: neuertheles what 3 wpl:but what thou wylte.

And he came buto the /a foundetha Repproge/and lapde buto Deter. Spa depetethou: couldefte thounds wan with meone houres watch a prayet re falnet in to temptar pon: the ippete Alat . 26.b wyllynge/buethe fie fie is weake. he wenteforth agapne a praped / p the fame wordes/and returned & fou them Repynge agapne : for thepe et were heny/& they knew not what the thulbantwere him And he cam the th De tyme and laybe buto them. Slepe now/andtake poure reft. It is prot

> beigat hande that betraveth me. And immediatly whyle he yes ke/tame Juday one of the twelfe: w him agreate multyrude/ with fweat and flanes from the hpe preftes # 5 begand Elberg. And the traptout had uen the a token a fapoe. Urbom foct

> the house iscome: beholde/thefonne man Chalbe Delpuered in to the habed Tynnergiarple let ba be goynge:behol

Mat. 26.e. Zuce. 22.0 Joha. 18.a

hpfle/the fame is he: lave hantes book m/ and lebe him a wave warely. And hanhe was come/he wente Gravahte ape bato him/@ lapbe bute him. O mai er/matter: and kylled him. Then lapen thepr handes boon bim/e toke bim utone of them that Robeby brow out wearbeand imote the he weekes

maunt:and cut off his care.

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and Jelug answered/and saple bit. Math. 26. mem. Te are come forth as it were to Luce. 2.1.1 murthurer with fweardes & with flato take me: I was baply with ron in temple & taught/and pe toke me not. But this to Done that the fcrypture Ela. (2.b. pebefulplied: althe diftiples forfo im and fled. And there followed him mema which was clothed in tynne on the bare flynne/ and the pong man to bolde of hun: but he let the lynnen and fied naked from them.

and they led Jelus buto the hyghe Hat. 26. mil/where al the hpe poreftes and El Lince 12. fand Scrybes were come together Joha.18.1 for weter/he folowed bim a farre of the bre prefted palace. And he was es fat with the fernauntes and was bim. But the bye preftes e the Bat, 26. ecouncel fought witnes agaynit 36 that they myght bring him to beath thep founde none. Many gaue falle esagaina him:buttheys wienelles the together: fome fobe bpand falle witneste agayat him & lapbe. gerbhim fap. Jwyl breake Down Joha, 2.61 templethates made with handes/ mente dayes buylde another/not

Blarc.15.

made with handes: but there wrine

agreed not together.

and the hye Wreft fobe by ame them/and ared Jefus and laybe. Anti reft thou nothynge buto it that thele fifpe agapul the? But he belbe hist ge/and antwered nothynge. Then hyahe Week ared him agaphe and lay buto bim Art then Chryft/ the fonne the blelled. Jelus lapbe. 3 am: "and that le the loune of man fpt at the ry hante ofpower/and come in the clou of beanen. a Then the brobe 10 reft n hisciothes and layb. What nebe we mo witneffest ye haue herbe the blag my:what thynke ye. They alcondem him/that he was gritre of beath. Th begannethere fome to fpyt bpon him to coner his face/ and to Cmptehun w fyfteg/and to faye buto bim. 10,10ph

And Weter was beneth in the ce. Then came one of the wenches of hyghe 10 rel: e wha fhe lawe 10eter mpnge him/fhetokeb bponbin @ lay And then walt with Jelus of Masan alle. But he benped and lapbe. 3 kno bin not:notherea 3 tell what thou lay And he wense out in the fore courtel she cocke crewe. And a bamfel fawel and beganne agapne to fare buto th that Robe by. This is one of them. be benpeb it agapne. And aftera ! whyle they that frobeby faybe agayal to him. Of a trueth thou art one of the for thonarte a Ballicaniand thy fpel

buto bs. a And the feruafres fmote

Hat. 26.f.

Z. uce. 22.e

Jeh. 6.g.

Mat. 26.g.

2.Ke. 22.b. 70b.16.b. 1mar. 26 Luce. 22.0

30ba.18.b.

on the face.

bunteth euen alyke. Bur he begame ta fweare: I know not the ma/that ye fpea-heofiand the cocke crewe agayne. Then mought Deter bonthe worde that Je ferthake bito bim. Before the cocke Mat.14. crowe two tymes: thou thatt benye me theyle. And he beganne to wepe.

## The.gh. Chapter.

ab loone in the monenyng the plat. 2, a. bre torefreg held a connect with the Elbers and Scribes:and the whole councel/and bounde Jefus Joha. 18.b blebe him awaye and belyuered hym potlate: wand potlate arebban. Art Bat. 27. the bynge of the Jewes : the antwe andlayo bato him: thou layel it. And thre preftes accused byin fore. But ateared him agapne & laybe. Antive then nothynge? beholde/ howe fore playe to thycharge. Deuertheles Je faufwered nomoze/ et lo muche that

Pate marnapled. At the feast of Catterhe was went Mat. 17. elpuer buto them a prefoner/ whom ke they wolce before. There was in tion with the sedpepous / one called trabag/which in the, bproure had co attomutthure. And the people wente and prayed hum/ that he wolde bo as was wonte. Whate answered them. Al pe that I gene lowfe bito pou the pos the Jewes: for he knewe that thre prettes had belyueredhym of We & But the bre preftes moued Mat. 27. beople / that he fhuibe rather gene Like. 23.1.

trabaslow(ebato them.

Mat. 27 Zuce. 23.8

Prate answered agapite & Carb onto them. Uthat well pe then that In bato him/whom pe accuse to be kynge of the Jewes: They cryed agapn. Crucify him pplate lapbe buto them. What em bath he bone: But they cryed pet much more: Crucifye him. So wplate toucht to fattfre the people/ and gane Barn bag lewle buto them: ant beloucrebth Jelus to be frourgedand crueffeb.

#Hat. 27.D 30ba.19.8.

And the Couldpers lebe bim in the commue hall / and called the who multitute together/ & clotheb him w purple/and plated a crowne of the and crowned bym withall and began to falute him mayle kynge of the Jew And Imote bem bpon the heade with rebe/and Cuptreb bpon him/and fel 1 Joha. 19.b the kne @ worthypped him. & And wh they had mocked him/ they toke thep ple of hym/ and put hys clothes by him/and lebe him oute/ that they my cruc frebym.

in

nha

Pile

RMM

Effat. 27.0

And they compelled one that palle Luce, 23.c. bycalled Somon of Cyren/ which can from the felde/a was the father off & anderand finding to bare hiscroffe. they brought him to the place Golgs whiche is by interpretacyon/aplace beabe meng fkulles. And they gaueh wyne myrte with myrre to brynke/a he toke it not. & And wha they haben fred him/ they parted hig garmetest call lattes therfor/ what every onell take. And it was about the therbe he and they crucifyed him. And the tytle biscaule was weytten oner about \$

15 Cal. 21, b. Hat. 27.0 3008. 19. C

energy The apage of the Jewes, and ercencified him with two murthus dione at the truly handel and one at lefte, Then was the ferppture fulfpl whiche layeth & the was connted a. Ela. (2 b:

me the enet boers : "

Anbehep that went by centled him tmac. 17. wagged they theades and lapo. Fre thethow goodly breaked they bown temple/ and burloeft it agayn in thre rest beloe the felfe nower and come mefrom the croffe. The broke to resallo in lyke maner laughed bym to e amonge the felned/with the Scri and laybe. We had velped other/ him feran he not helpe. If he be Chry& & honge of Ifrael/let bimcome bowne wefrom the croffe/that we maye fe it idene. And they that wer crucifyed bbincheckebhim alfo.

And whan it was aboute the forte Bat. 27.e ethere was a barkeneffe oner the Luc. 23. D. lelonde tyl aboute the nyenth houre about the nyenth houre Jelus cryed Capb. Elp/Elp/lamma afabthant? hels interpreted. & My God/My 10fal. 21.8. whybatte thou forlaken mer and that Code by: whan they berbe that fapbe. Beholde/ be calleth Elpas. hen canne there one / and fylled a talat. 27. with beneger/ and flyckeit boon and gaue bim to bepute and lapb. Appliet ferwhether Elpas wplco. otake him bown. But Jefing ceped Agave by the gooft. And the bale temple pente in two peced/from

tyll benethe the

Mar. 14.6 Luce, 23.0

The Sofpell of S. Marke.

Etjat. 27.1

Che captapue that Bobe there Luce 23.e. onet agayafte hym/ whan he fawe th he gaue bp the good with fuch a cryel layb. Herely/this man was Sobs fon

30ba.19.6.

And there were wemen there al which beheld this a far of: among wh

1.ucc.8,8

Mat. 27.9 Luce. 23.e. 30ha.19.0.

was Mary magdalene/and Mary of meg the lotte / the mother of Jolen Saleme: which had folowed him u be was in Baille/g minplired buto b and many other that wente by with to Jernialem. And at euen (for fo m ig the fore Sabbath) there came one leph of Arymathia/ a worthypful Se toure (which loked allo for the hyngi of bod) and wente in boldely bnto 10 te gareb the body of Jefus. But jon marnavled that he was beade alread called the captayne/and arebhim ther he had longe bene beabe. And w hehab gotten knowlege of the cant be gaue Joseph the beby. And he bo alpnmencloth/toke him bowne & we peb him in the lynne clothe/@ laped ma fepulcre/whichewas hewen of arocke: # relled a ftone befoje the of the lepulcres But Barymagba Mary Joses beheld wher he was le

Clas.27.9

Cherry. Chapter -

ú

Mat. 18.8. ZIK. 24.8 30ha.20.8

Ad whan the Sabbath wa Mary magbalen & Mary 3 and Salome/bought (peces thep myght come anopute And theprame buto the lepulcreb Daye of the Sabbathes berrearly

Sonatole/and lapbe oneto another. who that rolle by the ftone frothe bore the fepulcre:'a whan they loked: they withat the frome wag rolled away: for waga bery greation. And they went the lepulcre/ & on the right hande er lawe a ponge man fretyinge/ which ba longe whyt garmente boon him/& pwereaballed. But he lapoe buto milbenet pe afraged:pe lehe Jefus of Luc. 14.4 waterh which was crucifyed he is ey the is not here: behold the place where place where placed him. But go ve poure waye htsdiscopies and weter that he well before you in to Balyle: Ther Chaine Actu. 1. im sashe lapde buto you.

and they wente forth mal the hapite den from the Cepulce: for there was emblynge and feare come byon them eclapbe they ony thynge to ony ma:

thep were afraped.

CP

But Jelus whahe was rvien be tip/bpon the fyra daye of the Sabba. g: the appeared fyrite unto Marye malene louge of whom he had cast febenels) and the wente and tolde the tweetewith him/as they mourned & te. And whan they herde that he ly-andhadappeared buts her: they beottnot. # Afterwardeas two of the walkynge he thewed him felfe buanother fraure: whan they were gopo the reloi And they went & roise therethele they beleued notallo. At the laft/as the eleuelat at the Lut. 14.t. e/be thewed hanfelf bnta them:and bed thepronbelefe & the hardneffe

@at. 28.0

tmat, 141

CHat. 18.1. Luc. 24.8 £ 1:003.15.8

Luc. 24

Mat. 18.c.

of thepeharte: because thep beleneb them which had fene him epfen. an Mat. 18.c. Tapoe buto them. Bo pe pour way joha. 20.c. to all the woolde: & Breachethe pell bnto al creatures . Uho fo beleu sig baptyled (balbe lauebibustes o belened not/Chatbe pamned. As for the tokens/ which that fold

6.c. IQ.8.

Act. Cb.S.a chemarhetenel thele are they. 31 6.c. 19.a. name final they calt out benels/sipe Luc.10.b teg:and pf they beynteony beadly th Actu. 28.4. frihal not hurte them? They thalt Act. 14.b thepr banbes boon the foche and t Mal recouer.

md 28. a. 1.11.24 D

And the LOKE after that be Spoken buto the/ wag.taken bp min uen/e (petech at the ryght hande of And thep wente oute & preacheben Act. I.b. 7g where. And the Lotto & wood with them/a conformed the worter whens folowynge.

beb.2.8.

Wiele brondie. rbj. Chapter

(10 reathe to Sofpel bute ale tures) thatis/openip and eurep w both buto the Jewes and Gentyles (Witho to beleiseth not Chalbet ned) Infedelite is the lynne/wherof holy good that represe the world. evi. But ag for them that repente # me buto Cheiff though God hath il them by buber bubclefe in tymes ret wyl he now bane mercy bpont

The The not of this Bothen.



## The fumme of this Solpell.

Chip. f. The concepeponse byeth

Checoncepcyonof Chipfe.

Chelonges of Harr & sachary.

chas. fi. The breth & circunctivon of Cheike, how he was receased in tothe temple. How Spineon & Anna prophecye off him. And how he was folke in the tenle among the wetours.

Chap. iti. The preachyng/ baptyng and prelommet of Than. The baptime of Christiand a rehablat of the gene-

racronofthefathers.

benetie/e fathed all the tyme of his temptacyon. Ouecommeth the deuel. South in to Balile. Preached at Ma streth and Capeenaum. The Jewes delipte hym. The deuels knowlege dim. Becometh into 10 eters house.

Christ preached i the thip The dikt ples for lake all: and folowe with we clenfeth the tener. Wealeth them of the pally. Callett Effather and eateth with open synners?

that plucke the eares of come.
The healeth the ma with the wyth
han bei Chofed his twolue Apoll
maketha fuer fermoniand teach
to bo good foreuell.

Chap. bij. He healeth the Cap neglername. Haplethby the we wes some rom beath Antourn the disciples whom Ihou baptal but o him. Comendeth Ihou: ste neth the Jewes so, theyr duran nesse. He eateth with the 10 haps The woman walhedlys fete.

Chap. biti. Chryste with hyd a chech. Sheweth the parable and seventh the parable and seventh big brother. Stylleth the raging the see. Delynereth the possess bryneth the benels in to the swy Belpeth Jayrus boughter.

Chap. it: helenbeth out the to Apostles to preach, herode bean tell of him. He febeth frue thous men: with frue loanes & two from the distiples confesse him to be some of God. He trassrente him to be less the mount. Delpuered possesses and teacheth his duty to be lowly. They before bengte but he reproueth them.

before him to preachta genethia a charge how to behaue, them is preachta genething acharge how to behaue, them is septhe Stephe that tempted him

by the example of the Samaritane) theweth who is a mans neghboure/Martha receaucth the LOKDE mother house. Mary Magdalene is feruent inhearing his worde.

ap. ri. He teacheth hys disciples to praye driveth out a develland restance that the blash hemous pharples. They require figues and tokes. He eateth with the Pharple/and reprosent the poarries

cribes and ppocretes.

chiff coloreth hys disciples agaist perfecucion warneth them to bewater conetouines by the untiltude of acertaine rycheman: he will not have the to hange boon earthly them to watch and to be ready as mynst his compage.

p. titi. Of the Galpleas who pollitellewe/& of those that dred in Se be. The symilitade of the frage tre. Chill healeth the licke woma. The latable of the mustarde sede & leue. Sew entre into the kringtom. Chill knoueth Herode & Jerusalem.

p. tuij. Jesus eateth with the pha ole/healeth the dropse byo the labath/teacheth to be lowly/telleth of the great supper/a warneth the that wilfolowe him/to lave theyr accopusbefore/what is wyl con the. The altof the earth.

outh in the parable of the hundreth fire of the sound was lost.

The firmune

Chap. 201. Cheparableofthen Mammon. Dot one tytle of 6 morde that perpth Of the rych m

and poore Lagarus.

Chap. rbij. Chufte teacheth high ples to anopbe occations of enelle to forgeue another/febfaftiy to te in Bob/ e no man to prefume inh nune workes. De healeth theten pers Apeaketh of the latter bayes of the ende of the wealbe.

Chap. rbiij. De teacheth to be fern in player cotinually. Of the 10h and the toublican. The hyngon Bob belongeth buto chribie. Cl answereth the ruler/a promplet wardebute at fuch as fuffretolle bis fake/and folowehim Theb man igreftered to big fabt.

Chap. rir. Of racheng/athetenk naunted to whom the ten talen were belyuered. Chail ty beth u rnfalem/and wepeth ouerit.

Chap. rr. They are Chift one on Apon/ & he ared them another. parable of the byneparde. Ofth te to be geuen buto the Empen and how Chaffe Roppeth the theg of the Sabuceg.

Chap. rri. Chuttcomendeththe re wybow/telleth of the Deften of Jerulalem/of falle teachers the tokeng and troubleg for toll of the ende of the worlde/and of owne commynge.

Chap. rrif. Childeis betrayed/ satethe caler lambe. The mil

of the Sacrament. They keyne who thaibe greated. He prayeth this ty-mes boothe mounte. They take him abjunge him to the hye preftes how to poter Denyeth him thayle/ a they bringe him before the councest.

poplate & herode. The went make immentation for him. he properly for his enemyes/ horgeneth the lymes boon his eight hande/ byth on the

rrolle/and ig burveb.

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pp. rritti. The wemen come to the grave. Chief appereth buto the two bilityles that go towarde Emaus/Bödeth in the myddes of al his bilityles/openeth they; buderkandynge in the licipturs/geneth theacharge and alcendeth by to beauen.

## the prologe of S. Luke.

hen in habe/to let forth the wordes of theactes that are some to palle amog by lyke is they belyneed the buto by /which from the begynstaw the they leines/e were mynister the worde. I thought it good (affait I had dingently learthed out all the begynnyng) to wryt the lame the begynnyng) to wryt the lame the begynnyng at the compliance of the bes/wheresthou art informed.

The Same lof S. Lune.



The fran Chapter.



Tewere/st was a piel med sachai thecourte bia:@ brs of the bon terg of An byzname beth. They re both tr ougbefort

walked tu all the comandemetes tutes of the Lorde bareproueably. they had nochyld/for Elizabeth wa sen/& they were both wel arphe

And it cam to palle as he executed prefesoffpre before Bod/wha hist le came (accordynge to the coffumet Erod. 30. b And he wente in to the comple Debre.9.a. Lozdie the whole multitude of the

1.30at.24

le was without in prayer/whyle the in cenfe wag aburnynge. And theangellof the LOKD appeared buto hom/a Gode in the ryght lyde of the altare of incente and whan sacharp lawe him/he was as halbed / ther came a feare boon bim.

But the angelilard onto hom: feare not sathary/for thy prayer is herbe. And thywrie Elizabeth fnall beare the a fonne/whole name thou fhait call 3hon/and thou thatt have tope a gladneffe many Chall tetopte at hys bythe/for he that be great before the Lorde. Wyne & ftronge worke that he not daynke. And he chalbe filed with the holy good/ene in his me hers wombe. And many of the chyleren of Itael that he turne buto the LORD men God. And helhall go before him in me fpiete & power of Elias/ to turne Mala. 3.8 chartes of the fathers buto the chyl- efath. It. hen/and the bufarthful buto the wrie ome of the rpateous/to make the peodeteady for the LORDE.

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e

be

And sathary lappe buto the Aungell. Uberbylhall 3 know this? For 3 am Bene. 17. bes my wyfe well ftepche in age. The and.12.b. gell answered & sayd buto hym: Jam Judi.I. mielithat Conte before Bod/and am tit to speake buto the and to shewe the elegiad tydynges. And beholde, thou alt be bomme /@ not able to fpeake/bu= Ithe dape that this come to palle be le thou haft not beleued my wertes but shalbefulfylled in they, season.

and the people warted for sachary/ trapled/that he tarped to loge in the ole. And wha he wet out he could not

Speke buto the. And they perceaued that be had fene a billo in the temple. And he beckened buts the & remarned fpechlelle

And it fortuned whan the trine of his off pee was out/he wente home in to be boule. Andafter thole bayes Elizabet bis wyfe conceaued a hyd hyr Celfe fym monethes/&Cavb: Thus hath the LOR DE Done buto me in the Daves / where in he bath loked boon me/to take awaye fro me my rebuke amonge men.

efath. r. c.

And in the firte moneth was the angell Babriel Centfro Bod in toa cyn of Baltle called Masareth/bnto a birge that was fpouled buto a man/whole me was Toleph of the boule of Dani and the birgping name was Mary. A the angelcamein buto her/& Cayo: Bay thou full of grace/the LORDE is with the:bleffebartthou amonge wemen.

When the lawe him the was abathe at his lapence/ a thought: What mans of falutacron is this and the angel lan bnto her: Feare not Mary/for th haft founde grace with God. #Bebol thou Chaltcoceaue in the wombe/& bear Math. r.c. a fonne & & (halt cal his name Jelus:h thalbe greate / & thalbe called the foun of the Dreft. And the LOKE God A gene bym the leate of Dautd his father and he shalbe kynge ouer the house Jacob for euer it ther fhalbe no enbet bis hynamm. Then layb Mary butt angel: Dow that this be/fepnge 3 know not a ma. The angellan fwered and fat buto her. The holy good shalcome by the/s the power of the prest shall out

Clay. 7. c.

Zuce. 2.c.

Elap.g.b. Dan.7 b Bich.4.b bebie.I.b.

hapowe the . Therfore that holpe alfo! but Challbe borne (of the) Chalbe cats enthe fonne of God . And beholde/thy ofon Elizabeth the allo hath conceaned forme in byz olde age and thyg is the feremoneth of her whichig reported to chare for with God is nothinge ims office. And Hary Capt: Beholde bere m 7 the handmayden of the LOKDE it buto me/as thou balt lavo. And the sell Departed from her.

Marc.g.C. MCC.18.6:

and Marvarole in thole Dayeg/@ mte into the mountagnes with havel into the cytic of Jeway / acamein the boule of sachary/& fainted Eligas eth. And it fortuned as Elizabeth herbe elaintacion of Mary/the babe fprage hir wombe. And Elizabeth was fylled with the holy good /and cryed loude and be:Bleked art thou amonge wem &/& leffed is the frute of thy wombe . And whappeneth this to me that the mas rofmy LORDE cometh buto me? beholde when 3 herde the boyce of the alutacion/the babe sprange in my worns with tope And bleffed arte thou that beleved: for the thrages shalbe perburmed/which were tolde the from the LORDE. And tharp lapb.

My fonle magnifieth the LORD. Elay.61. and my fpiete reiopreth in Bod my

Sancoure.

ped per policy are the time

e of

forhe hath loked bpo the lowe degre his hande mapben.

Beholde/from hence forth Chal all ges traciongicall me bleffed.

for he that is Myghtre /hath bone

great thing, buto me/& holy is his nam And his mercy endureth thosowous generations/boon them that feare him

generacions/boon them that feare him the theweth trength with his arms and feattered the that are proude in the

pmaginacion of they, harte.

2. Reg. 2.a.

the leat/& exalteth them of lowe begu.

the fylled the hugrye with good the ges/e letteth the cyche go emptye.

De remembreth mercye/and helpel

bobis fernaunt Ifrael.

Bene. 22.c . Abjaham and to his lebe for ener.

And Mary abode with her about the inonethes of the returned hom again.

And Elizabethes trine was conflict the fully he pelynered of the home

that the shulde be delivered the boughte forth a some. And har neyghborn and kunsfolkes herd that the L. Oliver had shewed greate mercy byon her/and they recoyced with her. And it fortund byon the eight day they came to the cumerse the childe called him sachan after his father. And his mother answers.

E

byon the eyght day they came to a cumcyle the chylde/e called him sachar after his father. And his mother and red/e layd: No/but he shalbecalled his And they sappe but o her. There is not not hy hynne/ that is so called. And the made sygnes but hys father / how wolde have hym called. And he are to wrytynge tables/wrote and sayde. We name is 3 hou. And they maruayled

And immediatly was hys mouth tunge opened/& he spake/& prapledge And there cam a feare boo al their not bours. And all these Actes were note

abrode thorowout all the hyllcontry

Sene.17.0

Tewipe. Andall they that herbe theroff whe tt to harte /a fapbe: What maner of man wyll this chylbe be? for the hande ofthe LOKDE wes with hom.

and sachary hys father was fylles with the holy goot / sprophecied & fapet Blelled be the Lord god of Ifrael/for behath bluted & redemed his people

And hath fet bp and horne of latua, plal.131.6 tronin the house of his fernaut Danid.

Euen as he promyled afore tyme / bo

he mouth of his holy prophetes.

ce.

Chathe wold belyner ba froour ene mpes & fro the had of al luchas hate bs

Andthat he wolde thewe mercye brie to oute fathers/and thynne bpon his ho Im connenaunte.

Euen the oth that he (ware buto out

father Abraham/for to gene bs.

That we delpuered out of the hand of our enempes/myghte ferue him with oute feare all the dayes of once lyfe / in subeholynelle and eighteousnelle ag is accepte before hym.

and thou chylde fhalt be called a prohet of the byghed: for thou thalt go be

me the Loide to prepare his wapes. and to gene knowlege of falua fon unto hys people for the remisipon thepilynnes.

Cholow the tender mercy of our god whereby The daye fprynge from ou

reb bath bilyted bg.

Thathe myghtgenelyght buto them atfette in daranelle and thadowe of the to groe ourefete into the wave peace.

Bene. 220

Ælap.38.1 Debre.g.c

And the thylde grew/ a wared are ge in space/and was in the wylberness spil the tome that he fhulbe fiewe by felfe bute the people of Ifrael.
Siele bout he 1. Chapter.

(Thou halt foude grace with Bob) That is/thou balte a gracious and men cyfull God.

(In to the cotte of Jewip) By the

cotte Luke meaneth Jerulalem. (To geue knowlege of Saluary buto his people) That they maye kno how they mustebe faned/not by they hes of the lawe but by the forgevent of lynnes/which commeth onelye of the tender mercy of Bob.

The daye (p: pngefrom on hyp) Chaiftin hig gobhead/ig the baye fpu

ge from on byahe. P. M. Chapter.

T fortuned at the lame tymeth ther wente out a comaundeme from Augustus the Emperoun that the whole worlde ihulbe tared. And thys tarynge was the fyth that was erecuted whan Sprenugu leftenaunt in Spia. And they went enery one to his owne cytte to be tatt Then Joseph gat hym bp alfo from & lile oute of the cytye of Masareth / ill Regui. Is Jewry to the cytre of Dauld which 6.a. 20.b. called Bethleem (becanfe be was off houle a lynage of Dauid) that he my be taxed with Mary hys fpouled w? shich mad with challe

am it fortuned while they wer there Math. I.e. the come was come that the thuite be bepuered And the brought forth by fyile mite fonne/ & wrapped bym in fwabbinge clothes/& layed him in a manger/ m they had els no rowme in the inne.

0)

the men we a section of the section

and ther were in the fame regio thep perbeg in the felde by the foldeg/a watmae they, flocke by nyght. & And bes I. Titt. 3.6 be the angel of the LOHD Gode by m/s the brightnelle of the Londe e round about them/ and thep were afraped. And the angell lapbe buto m:Be not afraped. Behold/3 bipinge tybynges of great tope/ which thats pe buto all people: for buto you this elg boine the Saucoure/ eue Chill LORD/ in the cytye of Dauid. And ethyg for a token : pe shall fynde the fwabled a taped in a mannger, And righte wave there was by the angell unlittude of heavenly hooftes whiche pled bod and lapde : Blosp be buto on bygbe/and peace bpo earth/ and buto men a good wyil.

and it formined whathe angeldwere efto them in to beanen/ the thep. bes lapbe one to another : Let be go ene buto Bethleem/& le this thring is happened which the Lorde bath ned bato bg. And they ca with haple/ founde both Mary & Joseph/& the laped in the manger. And wha they leneit/they published absode the las elthat was tolde the of this chylde they that herd it/wodted at the wor ththe thepherica had talbethe

But Mary kepte al thele lavenged/a pondred them in hyr hart. And the ther herdes returned prapfpinge & laudping Bob for at that they had herbe and fem euenasit was tolde them.

Bene.17.4

Luce.I.c.

And whan eyght dayed were en Ded/that the chylbe fhulb be ctecumerle hys name was called Jelus & which was named of the angell/ before he wa conceaned in his mothers wombe. And wha the dapes of thepr pur

cacyon (after the lawe of Atoles) w

Zent. 12.b. \$1. Beg.I.d come/thep& brought him to Jerufal

Erod.It al Dume . 8.c.

that they myabte prefent hym bate LORDE/ag it is wepteen in the la of the LORD (Guery manchyloth forft openeth the matrix/ Chalbe call holy buto the Loude And that the myaht genethe offrynge ag it is wryt inthe law of the LOLD (namely)an of turtle bours/or two rong procons

And beholde/at Jerulate theres a man whole name was Symeon/al Came man was ruft and feared Gobil lenged for the confolaceon of glrack the holy good was ta him: & an anfi was genen him of the holy asolt/that Chuld not fe beath before hehad fene Londes Chrit. Andhecameby

Copracpon in to the temple.

And what he elects brought thech Jelugin to the teple/to Do for hyma Zenl.12.6 the coftume of the lawe then tobe bim by in byg armes and prayleds and lapbe.

> LONDE mow lettelt though Cernaunte Departe in peace: accorde

Top promette.

for myne eyes have fene thy fancone pho thou hall prepared befor all people.

Alyante for thelpantenynge of the En. 49.b. morthen/and for the prayle of the peo- Actu.13.e.

ple of Ilraell.

CH

Central control contro

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DIE

and bys fatherand mother mars Medat the thynges that were spoken of him. And Symeon bleffed the/A layd in Mary hygmother. Beholde/ thyg pibe) shalbe fet to a fall/and to an bpa pluge agayne of manyin 3fraeli/and token/which Chalbe Cpoken agaynt the fwear De Chall pearle thy foule/ at the thoughtes of many hartes maebeopened.

and ther was a Mophetile/one atta mithe boughter of whannell of the tryeof Aler: which was of a greate age/ & hibpi birginite/ & had now bene a weweaboute foure froze a foure peareg/ hubecame never from the temple/fers nge bod with fall ynge and prayenge/ peand nyaht: the lame came forth allo fame houre/& prayled the Lottos Chake of hem buto all that leked for peredempcion at Jerufalem.

and whather had perfourmed all acubying to the lawe of the LORD/they turned into Balile/to the prown cytye meth. and the chylde grewe/ & was deroge in spicee/full of wyledome/&

grace of Bod was with him.

And his eiders wet to Zerulale enem tareat the featt of Eafter. And wha was twolue years older they went by

But Mary kepte althele fayenacela pondred them in hyr hart. And the ther herbes returned prapfpnge & laubpn Bob for al that they had herbe and fen euenasit was tolde them.

Bene.17.4

Zuce.I.c.

And whan evant daves were en ded/that the chylde thuid be ctecumcyfe hys name was called Jelus & which was named of the angell/ before he wa conceaned in his mothers wombe. And wha the dapes of there pur

cacyone (after the lawe of Atoles) we

Zeut.12.b. \$1. Beg.I.d come/thep brought him to Jerufale

Erob.It.a. Dume . 8.cl

that they myabte prefent hom buto LOKDE/ag it is wepteen in the la of the LORD (Query manchyloth fprft openeth the matrix/ Chalbe call holy buto the Loude (And that th myaht genethe offrynge ag it is with inthe law of the LOli D (namely)an of turtle boues/or two rong pracons.

And beholde/at Jerulate theren a man whole name was Symeon/al Came man was ruft and feared Gob lenged for the confolacron of gleach the holy good was ta him: & an aniu was genen bim of the holy good/that thuld not le beath before hehad fene LORDES Christ. Andhecameby

Copracpon in to the temple.

And what he elects brought thech Jelugin to the teple/to Do for hymat the coftume of the lawe then tobe him by in byg armes and prayled and Capbe.

LORDE now lettell though Cernaunte Departe in peace: accorde

Lewl. 12.b.

top pomene.

for myne eyes have fene thy faucone bothou halt prepared befor all people.

Alpahte for thelpahtenpage of the Efa. 49.b. mothen/and for the prayle of the peo- Actu.13.e.

ple of Ilraell.

and bys fatherand mother mars led at the thynges that were fpoken him. And Symeon blelled the/e layo to Mary hyg mother. Beholde/ thyg hylbe) fhalbe fet to a fall/and to an bolynge agapne of many in 3 [raeli / and a token/which thatbe fpoken agaynt the fwear De Chall pearle thy foule/ hat the thoughtes of many hartes ma-

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and ther was a popphetille/one ans ma/the boughter of 10 banuell of the tryof Aler: which was of a greate age/ ad frued fene peares with hy husband topp birginite/ & had now bene a wewe aboute foure froze a foure yeareg/ hubecame nener from the temple/fers nge bod with fall ynge and prayenge/ greand night: the lame came forth allo elame houre/e prayled the Lotide bloake of hyin buto all that loked for beredempcion at Jerufalem.

and whather had perfourned all acupping to the lawe of the LORD/thep turned into Balile/to they own cytye lasteth. and the chylde grewel & was ed Arage in spiece/full of wysedome/&

egrace of God was with him.

And his elders wet to Zerulale enem meeat the feast of Easter. And wha swap twolue years older they went by

Erod. 22.b to Jerulalem/, after the comme of the and. 34.c. feat. And whather had fulfylled the be Leul. 13.a. pes/a weregone home agavn/the chyla Jelus abobe Apli at Jerulalem. And his elders knewe it not/but thought heb ben in the copanye (& they came a bapel pourneye/and lought hun amonge then hynifolies a acquayntaunce. And wh they founde hym not/they went agay to Jerulalem/and lought hym.

And it fortuned after thie bayed th

they fond him in the teple/friting am the teachers/hearyng them/& opposit Math. 7. c the and all they that herbe him w Hart. I.b. Died at his binderstandpinge & answen Luce. 4. d And what they faw him/they wereals aped: this mother lapte buto him. H fonne/why halt thou wine this bitobs Beholte/thy father & I have fought! forowing. And he layd buto the allh that I mult go aboute my fathers bull nelle: And they buderftode not the enge that he spake buto the. Andhe wi Down with them/& came to Majareth Bene 37.6 was obedient buto them. And hism ther kepte all thele worder in by batt

Luce.g.c

Thon. 2. a.

nd.18.D.

. Reg. 2. e.

And Jefug increased in wylbome/age and fanoure with God and men.

Stale boom the . 14. Chapter.

(Unto mena good wyll) Chain cape beipte & recopce therof in lone warbe Bod and among themlelues/ not onely to recease thy goodnelle Bod thankfully / but to be contente to fully to luffre crouble for the lame.

Che.tij. Chapses.

Mow lettell thoughy fernafite go? datts/now am 3 well cotente to bye.

The M. Chaptes.

a the lyftenely yeare of the rays ne of Trbering the Emperoure whā woncius was lefte name in Jewip & Berode one Zuce.23. foure paynces in Balileie his bioer whilip one of the foure princes in mren/and in the coaftes of Traconitis b Lylanes one of the four paynces of dene whan Annage Capphag were he Dieftes then came the worde off obnto 3hon the fonne of sachary/fr wylbernelle. And he came in to all Math. ?. .. coaftegaboute Jozdan/and pieached Marc.I. a. beptyme of repentance forthe remtle Johan.I.b. nof lynnes. As it is wiptte in the bos of the lavenges of Blay the Prophet/ bich layeth: The bayce of a cryer in Ela. 4.0.84 wybernette:preparethe wave of the ORDE/a make his pathes arayaht nery ballepe thalbe fylled/ and enery htarne a hyll shalbe brought lowe/& at lo is croked/(halbe made frapahti what rough tg/ (halbe made (mooth) all fleth thati le the faluacion of Bob.

Then faybe he bnto the people that Math . 3.4 ant out to be baptpled of him:pegenes nonof bypers/who hath certified you speshall escape the wrathe to come? hebedel & brange forth due fruces of entafice/e begynne not to lav: Wie ha Abiaha to our father. for 3 lay bute missod isable of these stones to rayle scholde bute Aluaba. The are is put

e m

The Solpell of S. Luke.

and. 7.6. which bringeth forth not good frute/fi

he hewe downe/a call in to the fyre. A the people ared him a fayd: What he we do then. He answered/and sayd in them: He that hath two coates/lethy parte with him that hath none: he the

bath meat/let him bo lykewyle.

The publicans came allo/to be bay fed & fayde buto him: Maker/what he we bo? He fayd buto them: Require a more/then is appointed you. Then the fould yet a red him lykewyle/ & fayd withat that we do then: And he fayde a to them: Do no mā bioleme nor wrong and be contente with your wages.

But whathe people were in a bout and thought all in their hartes/wheth he were huilf/Jhon answered elay bout the al/ Joaptyle you with was but after me thereometh one stroger J/whose shue lathet J am not worth sowie: he shall baptsle you with their good e with tyre. Alhose fanne is his hande/e he shall bourge his sloom shall gather the wheate into his bare of that burne the chaste with buquech ble syre. And many other thynges me exhorted he/e preached but the people

But Perode the Tetrarcha (wh bewas rebuked of hym/ because of a robias his brothers wrfe/and for all cuels that Perode dyd) besydes all the

belayed 3bon in profon.

Math.3.b.

Hart. I.a.

ohan.I.c.

£30.36.D

Mat.3. b

Hat.14. a

and.e.

Math.3. b. In Andit fortuned wha all the people arc.1. a. receaued baptym/a wha Jelus allow Johan, 1. d. baptyled a prayed/that heaue opened

he boly gooff cam bown in a bobely that elphe a bene bpon'him. And out of heather came a boyce/which fapte: Thou rtmy bearefonne/in who 3 belyte.

and Jefus was aboute thyaty yeares tha he begane. w And he was taken for Math. 12. @ the lonof Joleph; which was the lonne Blarc, 6, a. feli/which was the fonne of Mathat; Luce. 4.c. which was the fonne of Leui. which was the fonne of Aleicht. which was the fonne of Joseph. huh was the fonne of effathathlas. which was the sonne of Amos. which was the forme of Mahum. which was the fonne of Mange. which was the forme of Blaath. which was the fonne of Alathathias, hich was the Conne of Simet. which was the fonne of Joseph. which was the sonne of Zuda. th was the fonne of Johanna. bith was the formeof Kella. nth was the fonne of solobabel. ich was the founc of Salathiel. ich was the founc of Aert. ich was the founc of Melchi. th was the fonne of Abot. thwas the fonne of Colam. th was the fonne of Elmadam. thwas the fonne of Ber. th was the founc of Jelo. th was the Conne of Elleges, thwas the fonne of Jozem. th was the forme of Mattha. of was the foune of Leui.

Johan.I.c.

which was the forme of Symeon. which was thelonne of Juba. which was the fonne of Joseph. whichwas the fonne of Jonam which was the fonne of Eltachim. which was the forme of Alekha. which was the fonne of Menam. which was the forme of Mathatham which was the fonne of Mathan. which was the fonne of Dauth. which was the sonne of Jeste. which was the Conne of Obed. which was the fonne of Boos. which was the fonne of Salmon. which was the fonne of Maaffon. which was the fonneof Aminadabi which was the fonne of Aram. which was the fonne of & from. which was the Conne of Thates. which was the Conne of Juda. which was the some of Jacob. which was the fonne of Ilaac. which was the sonne of Abraham which was the fonne of Thara. which was the fonne of fachol. which was the sonne of Serug. which was the conne of Keau. which was the founcof weleg. which was the fonne of Eber. which was the fonne of Salach. which was the lonne of Caynan. which was the fonne of Arphachan which was the lonne of Sem. which was the some of Moe. which was the lonne of Lamech which was the forme of Mathulata which was the fonne or Enoch.

hkh was the some of Jaceb. which was the fonne of Mahaleel. hub was the forneof Enos. hub was the forne of Seth. hich was the Conne of Adam. hith was the fonne of Bed.

Che. ottl. Chapping.

Elus full off the holy good came Elath. 4. a agapnefrom Jozbane/a wag leb Marc, I.b. of the forete in to wylbernelle: # forty bavesloge was he tempted thebenel. Wand in those bayes byb Ero.34.d. mete nothynge. And whan they were 3. Reg. 19.6 bed be bongred afterwarde:and the De laybe buto him. Aff thou be the forme 600/commaunde this tone that it be mb. And Jelus answered a large buto mattg writte & Etafhainot lyne by Deut. 8.b. monely: but by enery worde of God. the benell tokehom by in to an bye manne/ shewed hymall the hyngmes of the whole would inthe twonch mes of an eye/ and laybe but bym. All spower wpl 3 gene onto the athe glo therof:for it is genen buto me/and 3 ne itonto whom I.wyl. Iff thounow twosthyppe mether that albe thene us answered bim stayb. Anopbe fro ethon Sathan. It is wirthen Thou Dent. 6.6. monely (balt thou ferne.

and hecarped him to Jerufalem/ and him bpoa pynacleofthe temple/ and bute him. Ift thou be the fonne off Mancthy felfedowne from hence.

10fa. 90.b. Fortt is weytten. De thatgene hysa

gelschargeoner the tokepe the/e with theyr handes they shalhold the bp/ that thou dashe not thy foote agaynst a sone. And Jesus answered and sayd but ohim It is sayd. Thou shalt not tempte the LORD/thy God. And whan the dead had ended at the temptacoyns/he departed from him for a scalon.

Deut. 6.c.

Math. 4.b

And Jelus cameagapu in the merof the spretein to Bairle. And the me of him was noyled thosow out althe regyon rounde aboute. And he taughth theyr Synagoges & was commended enery man.

Math.13.g

2.£10.8.b.

£[a,61.a.

And hecame to Mazareth wheth was nourfed: and (as his costume was he went in to the lynagoge byo the Sibath/and stode by for to reade. The we ther delynered him the boke of they plet Elay: And whate had turned on the boke/ye founde the place whereit wryttens. The spret of the Lond is with me: because he hath anoymme: to preache to Gospel but the process that he sent me/to heale the broken ted: to preach delyneraunce to the capture at lyberty the that ar brused; to preache yeare of the Lond part the acceptable yeare of the Lond part

And whan he had closed the book gave it agayne to the annister : and hym downe. And the eyes of all that re in the Synagoge wer fakened on And he beganne to saye but o them. O day to this screptur fulfylled in your than 13 gres. And they all gave him wy min

nd wondred at the gracyang wordes/ Marc. 6. B heth proceded out of his mouth.

ind they land gr not this Joleph lon: Joha. 616. andhe land buto the. Doutles ve wel pe buto methis proverbe. Philycyan/ rale thy felfe: for how great thynges ha e we here bone at Capernaum? Do the mehere alfo in then owne centry. But elaphe. Uerely 3 laye tinto you:ther s no prophet accepted inhis own cotry Deuertheles of a trueth 3 Cap buto pou. Ther were many wedoweg in Ifrael n the tyme of Elyas/whathe hene was ont thre yeares & for monethes: wha here was a greate derth in al the londe: id to none of them was Elpas lent/but nely buto Sarepta off the Sydonians awybowe. And many lepers were Iltael in the tyme of Elyleus the pro het:and none of them was clenled/lane nely Maaman of Syria.

and as manyag were inthe Syna: gewhanthey here that: were fylled thweath. And they role bp/ & thruse moute of the cytie and lede him by to redge of the hyl/wher byon there cywas buylded: that they myghte cafte ndownheadlynge. But he wente hys

re thosow the myddelt of them. And came to Capernaum acrticot lple & taught them bpon the Sabbas and they wondred at his doctryne

in his preachinge was with power. And in the Synagoge there was a in pollelled with a foule deuel/ and he redloude & faybe. Letme alone/ what le we to do with the thou Ichus of Da

Math.13. g Marc.6.a. 70ha. 4.e. 13. FC. 17.8

4. Heg. 4.C

Etath: 4.b Marc.I.b. 7ebs. 2. b ‡math.7.6 Zucc.2.g Marc.L.c sareth? art thou come to belt rove be? know the who thou art/enetheholy one of God. And Jefus' rebuhed bim & faybe boldethy tunge/and Departe out of him. And the denel threw him in the myddell amonge them and beparted from him/ byb himno barme. And ther came a feat ouer them al/ sthey fpake among the felues and laybe. What maner of thyng ts this 'he comaunt the toute fpien with authoryte & power/& they bepare oute. And the fame off him was noyle thosowe oute at the places of the contr roundeaboute.

Math. R.b. Marc.I.C.

And herole by out of the Synam ge & came in to Symons houle. And Si mons mother in lawe was taken with great fener: ether prayed hom for ber he west buto her/and comaunded the ner:and it lefte her. Ind immediation role by and minyfred bato them.

Math.8.b. Marc.I.c.

And whan the Son was gone do al they that had fycke of dyners difeal broughtethem bnto bim: @ he lapbe bandes bpon euerpone ofthem/& mi they whole. The benels also bepan out of many/cryeng and lavenge. U art Chrift the forme off Bob. And hel buked them/& fuffred them not to fpes for they knewe that he was Chrit. whan it was daye he wente out in tol ferteplace:and the people fought by came bute bim: and kepte hpm/tha Chuld not bepartefrom the. Bit hel onto the. I mufte preache the Bofpel the kyngbo ofgod to other cytics all fortherto 3 amlent. And be prem

Marc.z.b

## whe Synagoges of Balyle.

Crame to passe that the people pressed by him to hear the word be of Bod: & he kode by the lake off Benasereth / and sawe two theres were gone out of them & had wanted they nestes. Then wente he in to

one of the thyppes/which was Symosismb prayed hym/ that he wolde thruste out a lytle from the lond. And he fat him bowne/and taught the people out of the

hyppe.

And whan he had left of talkynge/he fapt but o Symon. Launch out into the depe and let flyppe your enertes to make a draughte. And Symon answered flappe but o him. Matter/we have labous erdelthe nyght/and taken nothyng: but boon thy word I wyl lowseforth the nest and whan they had so done/they toke a great multytude of fyshes/and they nest take. And they made sygnes to they te lowes which ewere in the other shyppe that they shulde come & helpe them. And they came and fysicd both the shippes ful so that they same.

Whan Symon Peter lawe that he feldwar at Jelus knees & layd. LOKD who me: for Jam a lynful man. Hor he was altonnyed & althat were with hymn at this braught of fylhes whiche they take and lowere James and Jhon allowed and seed of 3ebede which were Symons companyons. And Jelus layd buto

Mat. 4.6

Math. 4.c math. 8.a Marc. I D.

Symo fear not/ for fro hece forth the Chalttake me: a they brought the Chipp to londe: a lefte al a folowed him.

Ander fortuned as he was in a cri

beholde ther was a man full of leproly Whan he lawe Jelus: he fet boon hish ce:and he belenght him & lapbe. 2 Off of thou wolt: thoucant make me clean And he Aretched out his hade & teuch bim & Capbe. 3 wpl/ be thou cleane. & immediatly the leprofy teparted fro bim. And he charged him that he thul tel noman:but go thy way (lapbe he)a thewethy fell buto the wrett/ & offrei thy clenfyng:as Moles comanbebl a wytnede bnto them. But the fame hun wente oute farther abrobe. A there came muche people together: heare him and to be healed by hymfin theyr fyckenettes . And be beparted to the wyldernelles and gave hymle toprarer.

Matth .9.8

and it fortuned by da day that taught/& there fat the Phariles & So bes which were come out of al the to ness off Balile and Jewry & from Jen lem/and the power of the LORD we from him and healed enery man. And holde/certayn men brought by on a banan that had the palify e and they fom how they myghte brynge hym in/ell hym before him, And whan they could not fynde by what waye/they mygh brynge him in (for the people) they clim med by to the toppe off the houle: I let hym downe thosow the tryinge with the bedde/amonge them before Jelli

in/

tt

Ind whan he lawe they'r layth/he taybe to him Man thy lynnes are forgenen e. And the Scrybeg and Wharples beme tothynkea fard. What is he this hat fpeaketh blafphempe? Muho can Efay. 43.8

ngene lynnes but onely God.

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geuertheles whan Jelus perceauch err thoughteshe answered & fard bus the. What thynke ye in your harteg: thetheris easper to save. Thysynnes reforgene the:or to fave. Arpfe & walk: But that pemape know that the Conne Math. o. a. man hath power to forgenelpnnes b = Marc. 2.a. rearth/ he laybe buto the lycke of the 30ha.ca. Mp. 3 laye buto the. Atyle/take by thy bego home. And immediatly he role before them/ and toke by the bed that had ben boon and wente home and pled God. And they were al aftonped dgaue God the prayle/ & were fylled th feare and faybe. We have fene mar

plous thynge to daye. And afterwarde he wenteout/ and Math.o.a. ea Bublycan named Leui fpttynge Marc 2.b ereceate of coultome. a he lapde bn m. folowme. And he left al/ role bp felowed hun. And Leui made him a atfeat in his house:and many 10 ubns sother far with him at the table. the Scrybes a Wharples murmus gayna his descriptes a sayd. Wher Do ye eat and drynke with Hublicas mers: And Jeins answered & suppe them. The whole nede not the 10ht m/but they thatare fyck. 43 am not to call the erghteous; but lyuners mentaunce.

and. 4.4. 0

Luce. Is.a.

Luce. 7.e and. Ica.

t. Tim. I.c.

Chadospellof S. Luke.

ettath.g.b.

But they layb buto him. When Marc. 2.b. fatthe Dilciples of Then le oft/ a pre Co much/and the diffinles of the 10hai les irke wple: but thy disciples eaten brynke: And he layd buto them. Can make the weddynge chyldren fatt/fol geas the brybegrom is with them? the tyme wylcome/that the brydgrof be taken from them:then Chall theyf

And he lapde bute them a lymila Do ma putterh a peccof new cloth m an olde garment: for els be rentet new/& the pece of the newe agreeth with the olde. And no man putteth wyne in to olde beffels/for els: the ne wen burfteth the bellels/ & runneth st felf/and the bellelgperpihe. But n wyne muft be put in to new bellels/ are they both preferued. And theris man that Depnketh the olde/ and w Aranghtwap have the new: for helan the oldets plealaunser.

The bi. Chapter.

Math. 12.8 Marc. 2.c.

ab it festuneb bpon an ter principall Sabbath/f wente thosow the come fell his distiples plucked the of come:and byb eat/ rubbed them! there handes. But certarn of the p feg fayo buto them. Wherfore Do pe which is not lawfulto bo bpon the barb: And Jelus antwered a faro them. Baue penot red what Danil whan he was hogey & they that with him:how he went into the ho Exed, 25.c. Bod/and toke thes the woread an

1. Re.21.b.

telegaue also buto the that wer with m:which was lawfulfor no ma to eat: for the preftegonly? & helapde buto em. The fonne of man is Loide even

er the Sabbath.

It came to pate bponanother Hat. 12.b bbath/that he wentein to the lynago Rjace .3.8. enught: ether was a ma whole righ t nde was wythred. But the Scrybege arifes markedhum/ wether he wold le boo the Sabbath: that they might bean occaspon agapuftentm. Renereles he verceaued theyr thoughtes & obnto the ma with the with red band de and ftep forth here. And hearole Repped forth. Then fapo Jelus bnto I well are you a queffyon. What is fulto bo bpon the Sabbath : 0000/01 Atolane lyle or to bestroyett: And beheld the al rounde about & lapd bu the man. Stretch oute thyne hande. the byd fole Then washes handee 3. Reg. 13.6 med him to ryght/eneas wholeas the tr. But thep were fylled ful off made:and comuned together/ what they be do to him.

and it fortuned at the fame tyme Mat. 14.0 bewente out into a mountayne to Blatt. 6, e pe: e continued al nyght in prayer to and whan it was daye/hecalled Mat. 10.4. bactples:and chole twolue offthem/ Marc.3.b ombe called also Apostles. Symon mhe named weter/& Andrewe his Luce. 0.8. inter/James & Jhon/10hilippe & Bat Actu. Lb. mew/ Mathew & Thomas/ James onne of Alpheus/ Symon called ses 1/Judasthe fon of James/ & Judas

and. 6.a.

Itarpoth/which was the traptout.

And he wente bowne with the tobe bpoa playn in the felbe:@ the co Mat . 4. fo ny of his bilciples: anda great mul tude of people/frontal Jewry and Jen Calem/andfrom Tyreand Sidon by feecoall/which were come to heare h and to be healed off theye befealeg: they that were bered with foul fpres were heated. And at the people fought touche him: for there went bertne fu him and healed them al.

efath. (.a.

Marc.3.a.

anbhe lyft bp hisepes bpohis Coples & laybe. Blelled are ve pooie yours is the kyngbome of Bod. Ble areve that honger here: for ye Challe tylfred. Bleded are pe that wepeht for yelhal laugh. Bleffed are pe while hate you/and put you oute of theyte panyes/& reuple pourand castout pe nameas an euel thynge/for the fonne mans fake/ reloyce pe then and beg for beholde/ youre rewarde is great heauen. Ene thus byd theyr fat unte the Wrophetegalle.

Amog. 6.8.

3 But wo buto you rychile haue pour cololacyon already. Wol you that are ful: for ye that honger. bute you that laugh here: for ye that pe and wayle. Wo buto you whan en man peapfeth you/ even fo byb thepe there buto thefalle porophetes allo.

But Ilay bnto you that liear. L your enempes/bo good b nto the that te pou. Blellethem thatcurle pou. for them that wrongh fully trouble ! And who fo fingterh the on the oner rehim the otheralfo. And who to the Hath. tha wave thy cloake/forbybehym not cote allo Wiho foeuer ared of the/ges him: who fo taketh awaye that then tre it not agaynes. And as ye wolde Tob. 4.c.

buto them lykewyle.

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and of re loue them that loue you! at thanke have ye therfore for fynesalfs lone theyr louers. And pff pe good for poure good boerg/what than hanepe therfore: for lynners allo do thelame And pf pe lend bnto the/of nom pehope to receaue: what thank ha vetherfore forfrimergalfoleno bu mners/ that they mape recease as th agapne. But rather love pe youre myes/bo good and lende/ lohynge for honge therofagaone: lo that pour res the be greate/& pe shalbe the chylore the byelt: for he is kynde/enen to the ankful and to theenel.

Be pe the efor mercyful/ag your Math. 18.d ttalfold mercrfule Judge not:and tmat. 7.8 hal not be subged. Convempne not: & alnorbecondempned. forgene:and albe forgenen. Mene: & to you fhal foro. FI.C. men. A good mealure/prelled bown en together/and runnyng ouer that gene in to your bolome. & forwith it mealur pe meet: with the fame that Marc. 4.

emeasured to you agayne.

and he layde a fimity tube buto the Math .14. the bipabe thewe the wape to the or bo they not both then falm to the her & The desciple is not abone hys Wath .10. er. But who so euer is perfecte: the Joha. 13. b

Æccli. 31.b Math .7. # Mat. 50

Mat. 7.8

eyk thou a moate in thy brothers eyes colydred not the beam that is in thy owne eye: Or howe cank thoulaye but thy brother: holde flyll brother. I we plucke out the moate out of thyne eye and thou thy leife leyk not the beam in thyne own eye: Thou procryte/fy canthe beam out of thynown eyes the

of thy brothers eye.

math.7.b.

for it is no good tre/that brynge forth evel frute: and no evel tre that by geth forth good frute. Every treis in wen by his frute: for mengather noth ges of thornes: nor grapes of bulkes, good man out of the good treasured harte/bryngeth forth that which is gand an evel man out of theevel treasured this harte bryngeth forth that which is evel. For of the absorbance of the the mouth speaketh.

thatt thou le clearly to pul the moats

math.12.D.

mala.I.a. math.7.b mb..25.a. ‡mat.7.c. Jaco.Lc.

25nt whye call pe me LOKE LOKE LOKE / & Do not that I sape but on the commeth but one is the weather whom he is lyke. He is but o aman which buylbeth a house bygged depek layed the fundacyon a rocke. Uthan the waters came/the best bet bon that house/e could not me it: for it was grounded by other a 25ut he that heareth & both not: who a manthat buylbeth his house the earth without fundacyon: and Breame sbet bout!

Blefe ppeache. by. Chapses.

An after principal Sab.) The hopped that imediatly followed the hye chiath: were called: after Sabbathes. (Who but o you ryche: for ye have necosolacyon.) Christicalleth not me happy because they are rych: but becausely put they ecosor a delyte in they exists and in Sod: in whom only they when let al they r hope a consolacyon.

The bij. Chassen

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Chan he had endeth his talkyn ge buto the people/he wente in to Capernan. And a captaynes lernamt laye dead lyeke whom land. Uthähe herde of Jelus:he lent cloers of the Jewes buto him/and within that he wold come and make lemant whol. But whan they came lens/ they beloughthin instantly elements worthy that thou shulded with for him: for he loueth our people went had buylded by the Synagoger Jelus wente with them.

how whan they wer not favre from holle/the Captayn lentfrendes bris layenge but o him. Oh LORDE the not thy lelfe: Jam not worthye thou huldest ener buder my less worth the tome to the: but speake the worde, my sernaunt shalbe whos. For J my leason a man subject to the hygher boute/and haire souldyers buder me 1 saye but one/go: The goeth. And

Math. 8.a. Joha. 4.E. to another/come: and he cometh: to construct the fernaunt/do this is he doeth it. Whan his herbe that/he maruapled at him threed him aboute a layde but o the ple that followed him. I laye but you greatfath have I not fonte/no not a tael. And whan they that wer lenter home agayne/they founde the leruan

that was fycke/ whole.

And itfortuned afterwarb/th wente into a cytie called Maim. An ny of his disciples wente with him much people. Whan he came npe u gate of the cytic: beholde/ therew eved out one bead which was the fon of his mother/a the wag a wi and much people of the cytte went her. And whan the LOKD fawel had compally on on her/& laybbu were not. And became nye and the the coffen: and they that bare bin Gri And he lapbe. Jonge man/3la the:arple. Am the beab fat bos to freake: & he delpuered hom bi mother. And therecame a feared al:and they prayled God and fart great Wrophet is ryfen bp amon and Bod bath bifyted his people

And this fame of him was a final Jewey/a in al theregy os that round about. And the descriptes of the web him of al the lething a falled but o him two of his disciple fent the but Jesus sayeng. Art that shall come/or shall we loke for there. Whan the mencamero him sayer, 3 hou the Baper ste hat se

3.Re. 17.c 4.Re. 4.1 Actu. 9.f. and 20.b. ‡30h. 4.c and, 6.b.

Alath. II.a

me favenge. Artthou be that that e: or that welokeferanother? hebe fame hour healed be many fro melles and plages/s from euelfore stomany that were blynbe/he game Jefus answered a laybe buto the our way/shewe Ihon what pehane and herben The blymbele/the hals Ela. 34.4. he levers are clented/the beaf heare

ead arylets the Solpel is preached Ela, 61.a. thepoore: and blelled is be that is

ffenbebat me.

What the mellaungers of Then weel Hath . II. med: Jefus beganne to fpeake buto cople concernynge Ihon. Usbarare ne out forto le in the wyldeenes! pe fe a rebe/ that is thaken with mie: Oz what are pe gone oute for wolde ye fe a man clothen in foft ent: Behold they that are gozgous ped/and lyne betycatly/are in hym ourtes. Or what are pe concout for swolde ye fen prophet? Jee 3 faye you/one that is more the a prophet is he of whom it is wrytten; Be Mala. .. 1/3 fende my meffanngerbefore thy mape La which that preparetty way before or I laye bato you. Among the that ome of wemen: there is no greates thet/then 3hon the Pautyle. Det boyna/he that is lette in the kyna food is greater thenhe.

bal the people that herte bim and Sublycas intifyed Bod & were bap with the baptyme of Thon, Bus Charples and Scepbes belove beha set of Bod agayns them seines: and

Math. Bie. were not baperleb off bim. & But i LORD lappe. Wher buto Chall Tiphe themen of thy generacyon: and wh are the piphe: They ar lyke buto chyl whichfyt in the market & cry one to ther & fape. We have pyped bute you rehaue not bankfeb/ we haue moun bnto pou: & re hauenot wente for Th Math. 3.8. the Baptiftcame & Dybeate ono bres

and branke no wyn/& pelape:hebath Deuell. The fonne of man is come ean and brynketh/a pelay: the maniga ton and a wynbebber/a frende of to cas a frances. And writom is want of hyr chyloren. And one ofthe phariles bely

Mat. 26.a.

marc. 14.8 himthat he wold ente with him. and wente in to the house / and let hom bo Joha.12.a, at the table. And behold/thereman the cette a woman which was a fem Litian the knew that Jelus fat att ble inche Thariles house The bond bore with opnsement and Gode beby at his fete and wepte: and begannen ter his tete with teares and to beyel with the heeres of hyrhead/& hylle fete/& anounted them with ounteme

But whan the Wharple which ralled him faw that he spake with leffe and lapbe. Affthis man wereat phee/he wolde knowe who and wha ner of woman this is that touched for the is a fynner. And Jefus ania and lapte buto him, Spinon/I had what to lave buto the, the laydein lape on. Acertapne lender had two ters/theone ought fruehundrethet

he other fyfipe: but whan they had sooninge to pape/heforgaue them both: tell newhich off them wyl love him mook? Symon answered a sappe. He (I suppose) whom he sorgave mook. Then says a buto hym. Thou hake sudged erght.

Ind he turned him to the woman and hyde buto Symon. Sepk thou this woman? amcome in to thyre house, those but gene me no water buto my fete: but thyad waterd my fete with teares/and then had gene me no kylle: but the (leasthe tyrne that the camen) had not ceasion by the tyrne that the camen) had not ceasion by the dead with oyl, but the hath anoym the my head with ayl tement: therfore I know head with ayl tement there are for greenher: for the hath loned mache: but into whom lette is forgeneral the lame is which lette.

Indhe layde but hee. Thy lynnes beforene the. Then they that latat the blewyth hym beganne to laye withym hem felues. What is he this/ that forge with lymes also: But he layde but the muanthy fayth hath laued the/go the

rape in peace.

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Sloke bon eye. bi. Chapter.

than lymnes are forgent her: for than loved muche) protected that be such that be s

Che, Mij. Chaptes.

he wente thosowe the cytical towness a preached a shewed towness a preached a shewed too specific the hyngbom of the tracket with him.

Luce. 23.6. and the twolue with him. And certs
we men allo/ whom he had healed he
euelspretes & informityes:namely/s
Luc. 24.a ry which is called Magdalene:out

whom wente leuen deuels: Joannal wyf of Chun Derodes Reward: and Stanna: and many other that ministre

to them of theyr lubitaunce.

Math.Iz.a a new whan much people was Plate. 4. a meted together/ @ hayfted bito iom of the cytyes/he (pake by a Cymilyin There wet out a lower to lowe high and whyle he was fowprige/fame fel the way lyde/a was troben buberfi and the fonles of the apre byb catell And fome fell on frome/and whan it fpronge bp/ (a wythreb away/ beca bab no moranette. And fomefet am the thornes/and the thornes fpran with mand choked it. And fome fell a good grounde/and (prange bp/ frutean hunbreth folde. Whan hel this:he cryed. Whole bath eares w let him beare.

Math. 13.b

And his distiples ared him the state of the state of the kingdome of Sob: but the other/in parables: that tought the trithey shall not be it: and thought heare it/they shall not be it.

This is the parable. The lede if word of Goo; ag for tholethat are be

Ela.6.b.

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Tybe/they are they that heare it/ all parbecommeth the beuel and taketh p the worbout of thepr harteg/that fhuld notbeleue/ and be faued. But yon the Coneare luch as whan they te tt/receaue the word with lope/and thane no rote: they beleue for a why in the tyme of tempsacyon they fall ape. As for it that fel among the thois tare fuch as beartt/# go forth amog cares/ ryches/and boluptioulnelle mistyfe/and are choked/and brynge b no frut. But that on the good grotis ire they that heare the worde/and he= tina pure good hart/andbryng forth te in pacience.

fo man lyghteth a canbel a coues Hath. c.b. it with a bellel: oz putteth it baber Rarc. 4.6 Me:butferteth it boon a canbelf pcke | Zuce.II. c. Sucheas go in/mape le lyght. For | mat. 10. b ere is nothing bod/that Chall not be o. Mar. 4.0. ly the wed: and ther is nothing fectes thall not be knowe & come to lyght.

sehede therfore how pe heare. For Man. 13.6. le hath/ bnto him Chalbe genen/ but and. 24c. ofo hath not/fro bi thalbe takeawap Marc. 4. 6 the fame that he thinketh to haue.

There wente bnto bim his mother & brethren/and could not come at him the people:and it was coldehim.

Chymother and thy bretheen Ronde Effat. 12. 2. ut/and wolde fe the:but he answe- Marc. 3.6. nd fayd buto them. Aly mother and trethren are thefe/whiche heare the

e of God and bots.

And it foatmeb bpon a certayne Effath. Bie. thathe went in to a thippe and his Marc. 4.

Luce.19.C.

Differed with hi /e he tayb buto then

And they truft of from thetonte: they fapled he flept. And ther came at me of wynbe boon the lake/and the ses fe! bpon the/ and they fobe in an teoperty. The went they buto him waken him bpand fapt Blatter/mat we perpihe. Then be arofe and rebu the wpate ard the tempet of water they cealled: and it waredcalme. But Caybe buto them. Wher is you're fay neuerthelelle they were afraged an bred and lapo one to another. Whatis this: for he commundeth the wyndel the water and they are obedient! bing & And they fayled fouth in to corryof the Madarem teg/which is agayna Bairle.

metehim out of the cytye a man who had a deuel longe tyme/ & dpd wear clothes/ & tayred in no houle: but me granes. Henertheles wha he law In he cryed and feldown before him fir lond & layd. Uthat have I to do with Jelus the lonne of the hyell God: I he the that thou wylte not tormement to; he comaunded the foul sprete that thuld depart out of the marto, he had

And whan he wente out to londe/

off the benelin to the wyldernelle.
And Jelus ared him a laybe. Wishy name: The laybelegron: forth were many benelsentred in to him.

ged him a loge leason, And he wash with theynes a kepte with fetters brake the bodes in londer/a wasta

Mart. C.A.

phelonghthim that he wolde not combe them to go in to the bepe. But Bath. 8.b. rwas therea greatcheerbeoffwone marc. 4.b. engebpen the mountapne/a they bebthymthathe wold gene them lene mere in to the lame; and he gaue them the Departed the benels out of the n/ entred in to the Cwyne. And the sbrullhed headlynges with a florme n the lake: & were browned. But wha cheerdmen lawe what had channeed/ epfled: and tolde it in the cytye and in the cytye and in

Then wente they oute for to femhat gone & cam to Jelus: and found the in (out of whom the teuels wer bepar b) lyrryng at Jelus feteclothed/andin lepght mynde: and they wer afraved. b they that had fene it/ tolde the how possessed was healed. And the whole lertude off the controoff the Badare tes befought him/that he wolce bepar from them: for ther was a great feare ebponthema And hegathim in to Barc. C.C. pppe/and turnebagayn. And the ma off whom the deuels were departed ought him that he myght be with him I Jeing fente hymawaye and fappe home agayn/ a thewe how great nges/ Bod had Done for the. Andhe nte hig wape & preached thotow out hecytie/ howegreate thynges Jelus bonefor him.

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And it fortuned whan Jelus cam a Math. C.S. me/the people receased him:for thes mart.g.c. medferhim:@behold/ebercamia ma ed Jayrus (& he was a ruler off the

Math. 9.c.

Synagoge and fel at Jelus fete/and be fought him that he wolde come in to his house: for he had but one doughter (byou a twelfe peare of age) and the laye at the boynt of death. And as he wente the people thronged him And a woma haups the bloudy ythe twelfe yeares (which had spent at hyrsubstaunce byon johist cyans/and could be healed of none) came behynde and touched the hemme of hys garmente/and immediatly hyr ytheos bloude was straunched.

And Jeluslayd. Utho hath tonchedmes But whan they aldenyed Poeter layde and they that wer with him. Alaberthe people thronge the & thrustethe & thou layes. Somebody hath touched messor fele that ther is a bertuegone out from me. But whan the woman lawe thathe was not hyd/she came tremblynge is downe before him/ and tolde him before all the people: for what cause she had row thed hym and how she was healed simme diatly. And he sayde but her. Doughts be of good comforte: thy fayth hath make the whole/gothy wayern peace.

Math.g.c.

tom theruler off the Synagogeshoule laybe but ohim. Thy boughter is ded bisease not themaker. Uthan Jesus but be that the answeredhim and layd four not/beleue only/& the shalbe made whit whan he came in to the house/held fred noma to go in/lane weter & James and Jhon/and the father and mothers the mayden. They wepte aland so journ

eributhe laybe. Wepe not: for the ig ead/but Mepeth:and they laughed Joha. II.b. to from / knowing wel that the was But betbruftethem al oute/and to er by the hande and cryed and laybe. ben arple. And hyr forete came ae/and the arole stranght wape. And mmaunded to gene her meate. And elders wereastonnyed:but becharhem that they fould tel no mawhat Done.

Biele bounde . 212 Chaptes.

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(Shewe how areat thyriges 1505 done for the) Where as oure Saue bybbeth the lever. Math. buf. and two blyndemen. Math. tr. to tel ony that he had helped them/ and nowe eth this mathew what behad done un: it is not for by to be cucyous in thyng the causetheros: why or wher elo both: for lo is his wyl: lykeas of pleasure also to thewe the mp. es of his woide buto babes/and to them fro the wyle men off the work Math.rj.

the is complete.

Ab becalleb the twelfe together Aath. 10.8 and gaue them power andanthe Marc. 3.b. mpght heat dileales. And he lent Luce. 6.6 utto preache the kingbom of God heale the fpche/e fapo buto them. halltake nothinge with you by the Macc. 6. a. other fraffe/noz ferippe/noz bread 2 me. 10.2 nep/not bane two coates. And the

Hat. To b Marr. 6 al Actu. 13.e.

to what house soener peentte/ meen tyl pego thence. a And wholoener pa ne you not/bepatte out of thelamet and thake the buffrom poure fete/fi wytnelle ouer them . And they ber sed and wente thosow the towned/pr chynge the Bofpell/ and healpngeene where.

Elat. 14. a

berode the tetrarcha herbe off Plare. 6.b that was bone by hym:and he tekera for lo much as it was lapt of lome. 3 is eylen agarne from the bead:offer Elpas bath appeared:offome/one of olbe 10 rophetes is evlen agayn. And robe lapd. Then have I beheaded whi this thenof whom I hear luch them and he belyred to le him.

Hat.14.b. Mare. 6.D. Joban. 6.a.

And the Apolities came agayner tolde hom how greate thonges they bone. Andhe toke them to him and africe in to a folytarye place/by then called Bethlayda. Wha the people k of it they folowed him. And he rece them/and (pake buto them of the Dome of Bod/ & healed fuch as had therof:but the Day beganne to go be Then came the twelf to bim andlay to him. Let the people Departe fro that they mave go in to the townes De aboute/and in to the bylinges/ they mave fynde lodgynge and mea we are here in the wylberneffe. I fapbe buto them . Beue pe them to They lapde. We have no more but toanes and two fpfhes:excepte wel go and bye meate for lo much peop there were boon a frue thouland

be tapbe buto by bifepples. Can te fpt bown by fpfipes in acompaand they byo fo:andmade them al to owne. Then toke he the fyne loaned wofpfhes and loked by toward bea and fapt grace ouer them and gaus to the discipples to fet them before people. And they byb eate, and were pfred. And there were taken bpot temayned bato them twelfe bafket fut of broken meate.

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And it fortuned whan he wag alo . Math. 16. this prayer and his disciples with Warr. 8.d. beared them and fapte. Whom fape people that 3 am ? They answered lapbe. They lape: thou art 3hon the upfte. Some/that thou arte Elpag. me/ that one of the old prophetes is magayne. But he laybe buto them. in lave ye that Jam? Then answes Symon Deter and fayb. Thon art Joha, 6.g. Chrifte of Bob. Andhe charged the tely and commanned they that they be tell thys buto no man: and faybe. ithe fonne of manmufe fuffre ma- efath. 16. bynges/ and becatte oute off the El. land of the hye forestes and Scrys andbe put to beath and ryle agarne g.b.10.b. thyrbe baye.

Chenfapo he buto the al. Ifonp ma + Mar. 8. folow me/ lethim Denpe him felle @ bp hiscroffe bapipi and foloweme: Luce.17.0 or who former wpt fauchts tofe/fhat it. But who le lofeth big lyfefor my Thail faue it. For what anauntage aman/though he wanne the whole be and loketh him felfe: or runnerh

and. 20.b. CHarc. 8.0 Zuc 18.D.

Mat. 10. b. in Dammage off him lette: ettho fo Blarc. S.e. Alhamed of me cof my lavenges ofth Luce. 12,a Shal the fon of man allo be alhamed w becometh mhis glory & in theglory

Math. 16. b his father/wof the holy angels. Il Blarc. S.e. bnto you of a trueth/ther be fomeoff that Conde here which that not tapk beath:tylthey fethe kyngbom off 600

Mat. 17.4

And itfortuned that about an ey Marc. oa, paves after thefe wordes: he tokeb him Weter/3hon and James/& went 2. Det.I.b in to a mounte for to prape. Qandad praped the thape of his cotenaunce thaunged off another falhpon: this enent was whyte and (byneb:and bei two men talked with bem / whiche w Moleg and Elvas/that appeared epoully/a fpake of his departyng wh he thur fulfpliat Zerulalem. Ag for ter and them that were with him/t were ful of flepe: but whan they am they law his glory and the two men! dynae with him.

Plat.17.8. Marc.g.a.

& And it chaunced whan they be ted frohim/ Deter fard bato Jelus. Ger here is good beyng for bg: let be he thre tabernacles one for the one Moles and one for Elvas: and wy what he lapd. But whyle hethus la ther came acloudand ouerlhadowed And they were afrayed whan thecle covered them:and out of the cloube t came a bopte whiche lapre. This is bent. 18.e. Deare fonne hearhtm. And whyles bopte came to patte they found Jelu lone. And they kepte it clofe and tolde man in those dayes onyoff the thin

th they had fene.

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And frehaunced on the nerte day af Mas. 17. than ther same bown fro the mont Marc. o.b. b people met him:and beholde/a ma nge the people cryed outeand laybe. er 3 beleke the loke boo my lonne to myne onely Conne: beholde the e taketh hym/and fo benty he cryed be teareth him that he fometh/and papne beparted he from him what th rente him: and 3 befoughte thy leg to call him out/and they coulde then answered Jesus and layte. Oh bufarehfull and croked generacyof longe that I be with you and fuffre brynge hether thy sonne. And wha me to hym/the Deuel cente hunand bym. But Jelug rebuked the foule teand healed the chylde, and Delpue monto his father agayne. and Marc.I.e. were al amaled at thempghtpe po Luce. 4.D.

of God. and whyle they wondred enery one thynges which he dyd/helayd buts Miples. Comprehende the le laven in pourearegia for the fonne of ma be delynered in to the hates of me. they wyth not what that word meaand it washpo from them that they Modett not/and they were afcaped thim off that worde. a Therecame nght aife amoge them/which of the ebe thegeeated. But whan Jelus the thoughtes off they harte hete thylband fer him harde by him/and buto the. who foener receaueth, Math. 10. chylbe en my name/ receaucth me) macc. 9.0.

Math. 16.6 and.20.b mar. 8.c.D. lu. 2.a.18.D

Alath.18.8 marc.g.b. Znce. 22.b

Johá.13.e. ‡mat.20.b mat.9.b. and.10.e. Luc.12.b

The. 70.b. and who loener receaneth me/receane Joha.13.e. hym that lent me. 4 But who lo is les mat.20.b amonge you al/the lame thalbe great.

Then answered Jhon alayd. Hale we sawe one dryueout deuels in then ine/ a weforbad him: for he followed in not with by. And Jesus layde butchy forbyd him notifor be that is not again

bg/igfor bg.

And it fortuned whan the tyme we fulfylled that he lipulde be receased to firs here: heturned his face to go straights Jerulale: and before him he learned faungers/ which wente there warem came in to a towne of the Samarpus to prepare lodging for him: a they will not recease hym/ because he had usual his face to go to Jerusalem. But which bis disciples James and Jhon saw his they sayd. LORDE/ will thou that communde that the free come do was to Reg. I.t. heaven a consume they: Tas Lipas his peuerthelesse Jesus surned him about and rebuked them and sayde. Those

Math. S.c.

in to another towne.

A And it fortuned as they went
the way one layd but him. I wylfole
the whether lo ener thou goes. And
lus layde but him. The fores hand
les land the byrdes buder the heases
he neftes; burthe foune offman hand
wheron to laye his heade.

not what maner off frete yeareoff. Conof man is not come to wareye w Coules: but to lave mem. And they

Blach. 8.c.

And he laybe buto another. fame. He laybe laybe. Sye/geneine leart/ff

endburpe my fathee: but Jefuglayde bin \$ 2 et the Deade buryetheyr Leuf. 12.5 beibut go thou thy waye and preache nynadom off Sed.

indanother layde. Syo/J wyl folow Shut geueme leue fyrte to go bybb nfare wel/ which are achome in my le. Jelus layde bute him. suibe lo ethbys bande to the plowe and lo. bache: is not mete for the hyugdom

Reg. 19.B

The R. Chaptes.

freewarbe the LORD appen teb oure other feuentye/ and feut them two and two before him in to enery cytic and place whether imfelfe wolde come and fayde buto m. The haruelt to greate : but the Math. 9 be uters are fewe. Prape therfore the beoff the haruelt to lende forthe laers in to hygharnelle. Go youre Mat. to.b. beholde/I lende you forthe as the g among the wolnes. Weare nos Blath. to. & wallet/ not ferpove/not thues: and Pelact. 6.8 Malute no man by the wave. In to Luce o.a. to ener house pe enter/fpefte lave. te be in this boule. And of the chold ace be there/youre peace that refte bim. 3ff no/then that poure peace to you agayne. But tary pe ftyl in me boute/ earynge and brynkynge as they have: for the labourer is of of hig rewarde.

not fro boule to boule gin to what stytle peeutre: & thepreceaucyon the thringig agare let beforeyou.

take.40

Bath. Io b marc. 6 D. Luce. q.a Actu.B.e. and.18.a.

And heale the free that are ther/ bute the The hynabom of Bob tal nve bnto you. 32But in to what for cytie ve come and they recease pour go your ware out in to the arctegol Came a Cape. Even the bery bufte wi cleueth boon be of youre cytte wype off boon you: But of this ve Chalbel that the hyngbom of God was come bnto you. 3 lape bnto you. 3t thalb fper for Sebome in that Dave/the that cytye.

Blat. IL.D.

2 1110 bute the Chorastu/wo but Bethfapba:fox yft the myracles w haue bene wine among you/hab ben at Tyre & Sybon:they had tone p ce loge a go/fyttpnge in fachclothe affes. Meuertheles/ tt fhatbeeal Tyreand Syben at the judgement for pon. Anothou Capernaum wh eralteb buto theheauen/fhaltbet howne bnto the hell be that be pon/heareth me: the that belpyfe pelpyleth me: but who lo belpyle Delpyleth him that leut me.

Blath.To.e 10ha.13.C. mat. q.D.

Apo.12.c. ±mar.16.c Actu. 28.8

The feuentpe came agayn with and farb. LOR DE/the Deuels al Subdued bato be in thy name: but Ela. 14.6. De bnto them & 3 law Sathanfa from heauenagalpghtenpnge.1 2 3haue genen roupower tott pon ferpetes and froippons/and poweroff the enempe:and nothy burte pou. Meuerthelelle retopa inthis that the fpretes are fubb 10 htl. 4.al to you: but retoyeet that yours Apo. 17.b . areweytten inbeauen.

It the fame houre reloped Jefugen Blath. rie le/and fapte: I may fethe (O father Boof beaut & carch) that theu ball bele shonges from the wole & pauhad opened the buto babes. Eue her/for lo it plealed the. Bithyn- Alat. 28.c. regené ouer buto me of my father Joha.13. a. noma knoweth who the Conneis/ + Hjat. ILE nely the father: nother who the fas Johan. 7.c is/fauconcipe the fonne/and be to 8.b.a. 10.b nthe fonne wyll open it.

nb he turneb hun bnto big bilciples Math. Iz. and in efpeciall: 28 leueb are the which ferhat pe le. for 3 lape buto Hany Diophetes & hynges/wolde fene the thynges that pe le/& hane me the: to have herde the thinges

rheare/e haue not herbe them. nd beholde/ther Robe bp a (crybe/ Effat. 22. 8 tempted him/& fayde; Malter/what Hiatt.IL.C I to/to inheret euerlaftyngelpte: pobnto hym: Uthat is wiptten in w. Dow readest thou. De answes lapbes Thou Chair love thy Loze Deut. 6.6. bwith at thy hart/with at thy fous thallthy Brength/and with all thy e/ ethy neghbour as thyfelf. me Leuf. 19.6. bim: Chou haltan (wered right from. 13. b. thes bole thou that lyue. # But bhaue uttifyed himfelte/@ favde lefus: Wiho is then my neghbour: mantwered Jeius/ e laybe. 2 e mā wente downfro Jernfalem ercho/e feltanionge muriturers atyped bim out of bys clothes/a edbem and went they way and thatf dead. And by chaunce there

came bown a prefit the fame wave: w belawe him/be palled by Andiphewi Leupte/whan be came upe buto the me place/e fawe bym/he paffed by. 15 a Samaritan was gopnge his tourne and came that wave and whan be a him/he had copall you boon hym/ we bate hym/bounde bo bis wounded/4 poured ople and wyne therin / and ly brin bope boon his beaft / and broug bym in to the pane and made prouvi for hom. Upon the nexte day whate parted/he toke out two pens/@ gaue to the ooff /a farbe bate bym. Taken of hom/& whatfoener thou fpedefti I wyll parett the whan I come again Which of the le thie now (thinkell th was nerghboute bute bym /thatfel monge the murthurers ? We laybe that thewed mercy bpe hym. Then Jelus buto hym: So thy wave then Do thon tyken ple.

3. Is fortuned as they wente /that effred in to a cowne / where there woma named Martha / which red bym into bys bonfe. And the badal called Mary/whiches fat her bou Befuß fere/@ herkeneb bnto bis But Martha made berfelfe muche for to ferue bim. And the flepte but and lappe: 2 Of D/careft thou not my lyfter letteth me ferne alenet ber therfore/ that the belve me. B fugantwered a laybe buto her: Martha/shou taked thought/and SAI. 16. et bu Athyleifabout many thonges: is but onethynge nedefutt, Blate

len a good parte / whiche Chalinot be

Blok bpen ips, s. Chapter.

Halite no ma by the wave) Chief that the Apolles (hal be so earned betweet in pleachying his worde, that y hall not kep/not hynder the mynisquent herof by ony falutacyon in the ye (as thou readelt in the. ir. Chapof this Gospel/and as the Plophet fengtomanned hys servaente. itis. Lini.) But whan they persourmed y mellage/he wyll not the contrary/that they may salute one another whom to the apolles have bled so many salutons in they, epilles.

The. rl. Chapter, 14

ad it fortuned that he was in a place e prayed. And whan be had ceased/one of his disciples land onto hym: LORD/teache by to s 3honailo thaught his bilciples be buto them: stuhan pe maye/ our father which art in heaven/ be thy name. Thy kyngoo come plbe fulfylled bod earth/ag it is en. Seue be thys dape our dayly and forgene be oute (ynnes/ for fageue all them that are betters and lebe be not in to tempta t belguer be from euell. be laybe buto them: "Which at ftthat harh afrend/ethilbe go to

smydnyoht/ and-laye and lom:

Egary, o. a.

frembe/lende me the loaned/for a fee of myne is come to me out of the wa and 3 have nothringe to let before by and he with yn thutbe answere and fa Difqupete me not/the bose is fhut al by/and my chyloge are with mein chamber/ Jean not rple and geie the Cape buto pouland though he wolder apple and gene hym/ because he is h frende/per vecaule of hys bulhamen beggynge he wolbe at ple/and geue as manyas be nebeb.

2020u.8.b. And I fare buto poualfo: Are/an fhalbegeuen you: Seke/@ pe that ty mocke/e it Chalbe opened bnto pou

who fo eucrareth/receauethis that Ceketh/fyndeth:@ to bun thatk Reth/fhall it be opened. If the fonnt bread of ony of you that is a father hegenebuna ftonetherfor Oz pfbe afplh/wpi he for the fplh ofice hund pet: Or pf he arean egge/wpl he pl him a Coppio? If ye then which area can gene your chyli se good gyttes/ much more that the father of heaut the boly fpiet buto the that are him

And he droue oute a deuell was bom: and it came to palle wh benell was beparted oute/the bome Mart.3. b. he/e the people wonded. But fe them laybe: De dayueth oute the De thorow Belgebub the chefe of the The other tempted hym/@ Delyted! ken of hym from beauen. Buthe M thep; thoughtes/e lapbe buto the ap apngtom biuided withyn it felie bedefolate/and one boule that fall

Hath.7.a 30ha.14.b 15.8.6.16.C

Math. 9.0. and.12.C.

COS. M COLDINA

ther. If Sathan then be at bariane then hemfelfe how can hes hyngbom ure ? Because pe sape / that 3 Dipue benels thosow Belgebub

and of T dayne oute benefig thorowe elsebub/by whome then do poure chyl mbrue the oute? Therfore (hall they youre indeed. But of I cafte oute the eight the funger of God/then is the chame of Bod come bito pou.

Whana Grongeharnelled man he. Marc. rt.e mbyg house / that he polleketh ig in mel , But whan a Gronger then he Colola, b. men bpon hom/and ouercommeth hetaheth from him all hig weapes erm he trutted/& Deupbeth the fpopbe that is not with me is againfte

and he that gathereth not with me/ ttereth absoabe.

のはいのはのはいいのはい

Whan the bucleane forete is cone Math. 12.6 esta man/he walketh thosowe Dipe tes/fehynge rede/and fyndeth none. ensapeth he: I wyll turne agapne in up house from whence I wente oute. whahe cometh/he fyndeth it fwept garnyfhed. Then goeth he/e taketh him fene other spretes/worle then felfe. And whan they are entred in/ powell there. And the ende of that is worfe then the begrinninge.

and it fortuned wha he wake Inch ttapu woma amoge the people lyfte by boyce/& Capbe Unto hpm: Blelleb the wombe that bare the /and the pape that thou hake lucked. But he lapd. bleded are they that heare the wors

food/and kepett. &

Tone. 2 &. and.z.b. \$3 FE.IO. 2.20ata.o.

Effath.10.D

Bath. (.b. Mar. 4.b. Zuce. 8. b.

tiba the people weregathereb ti Marc. 8.b. together/ he beganne to fape: & This an eneil generacyon/they belyje a m and ther thall no rohen be geuen th but the token of the Wapbete Jor

for ipheas Jonas was a token b the Minuites/lo (hall the fonne of be bute thes generarpon. The que of the Southe thall arple at the ted ment with the men of this general and that condempne them; for fben from the ende of the world/to heare wyledome of Salomon . And behol bere is one more then Salomo. Che of Atnine fhallaryle at the indgeme with this generacyon, and that cobe ne them: for they byb penaume after preach rage of Jones: and behold ben one more then Jonas.

no ma leghteth acandell/and teth it in a pieup place / nother but bulbel/but bpo a canbel@pche/thatt +math.o.c which com in map le thelight & The is the lyabt of the body. If thynepel be fingle/al thy body thalbe ful of ly but pe thyne eye bewyched/then the thy body be full of darchnelle. Take therfore that the lyabt which is in be not barnnes. If thy body now bel to thatit have no part of barknelle thatitt be full of ipghte/a thail iygor enen aga cleare lyghtenpage.

But whyle be pet fpake /a cett Pharife praped him/that he wolde with him. And be wente in/and fat Downe at the table. Whan the 10th lawe that he marnapled that he w

mit before boner. But the LORD o buto hymit flow do ye whacples math. 23.6. ecleane the outlybe of the cuppe & her/but your inward partegare full obbery and wychednesse. vee fooles/ athynge made cleane withyn/becane outlybe is clenled: Deuerthelelle gene almelle of that ye haue/and Elay. (8.54

the all is cleane bute you.

But wo buto you to haryles pethat math 23.6 mmynt and rewel and all maner hersaffeoner fubgemet and the lone Bob. These ought to have bene bone not to leave the other bubone.

tuo bute pou icharifes/fez pelone math. 22.8. by bopermolt in the fynagoges / & to mare. 12.0.

latuted in the market.

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we buto pon frephes and wharples ppocrytes/foz pe are lyke coneved fekees/where ouermen walke/and are aware of them.

then answered one of the scrybes! be bute hym: Etlader/with thele wes thou pattell ba to rebulte alfo. But mpde: - And - wo buto you allo math. 23.4 htybest for ye labe men with butolle eburthes/and pe pone felnes touch nnot with one of your fyngers.

Wo buto you/for ye burlor the fe- math. 23.0. tres of the Diophetes/but poncefaes putthe to teath. Dontles ve beare mele/and confent bnto the debes off fathers: for they flewe them and pe bethem Cepulcres.

Therfore layd the wylDom of Bob: math. 23.0 pli lende prophetes and Apostes them:e fome of them that they put

Luce. 10.e

Bene. 4. b \$ 2.10ara. 24.D.

Math.23 b

to beath & perfecut/ that the bloubed the prophetes which hath bene theb ce the fundacyd of the worlde waslar may be required of this generacion

the blombe of Abell/onto the blombe sacharp/which perplhed between alter a the remple. pee 3 laye onto pour thalbe required of this generacyon.

tio bito pou Scrybes/ for peh ceceaued the kepe of knowlege. pe not come in poure lelues /and haue bybben them that wolde haue bene

Uthan he spake thus buts them/t scrybes & pharples begane to prease re boon hym/e to Boppe his mouth w many questios/e layed wayte for his fought to hunte out some thynge out his mouth/ that they myght accuse

State Spain this. pl. Chiegia's

That is / pf we are one thenge of accordence to hes well / he heareth i. Joha. b. As for differablenge played he betterly abhorrery them/ as thous belt with me. Irrbu.

(Bene almelle of that ye hane.
Our Saucourhath promyled that we good bede to ener we do for the lead his forhis take it that not be butto bed Alath. r. yet ought we not to le duto the worke but but Bods put hundlegyng (as the trueth is) that we have bone all that is communded we are but duppe frable fernantes have done but our dutye. Luce. this

weed were fuche men/as were lease and had knowlege of the ftripture.

e.ett. Chaptes.

merweregathered togetherais innumerable multrinde of pea ple / in fo muche that they trobe one another : Then beganne be layte fyrit bato his Delciples: Bes Blath. 16. e of the leve of the Wharples whis marci. 8. b spocrifye. But theres nothing \$5ap. 1.b ete/that that not be knowen. There marct. 4. what lo euer pe haue fooke in back Luce. 8.6 that fame thalbe berbe in lyghter that pe have fpoken in to the care e chambres / Chaibe preached byon ale toppes.

Dut I (ay buto you my frendes: Be math. 10. fraged of them that kyll the bodge/ 2:par. 20. fterthat have no more that they ca out I wyl thewe you whom ye that feare hym/ whiche after he hath hath power to cake in to hell:pee pato pou: feare him. Are not foue wes bought for two farthynges: Inot one of them forgotten before The bery heeres of poure heade te nombred enery one . freare not ose / for pe are better then many weg.

e.

ed

apebrito pou: Uibo lo ener know math. 16. 1 hme before men/hym thall the fon- marci.8. man atto knowlege before the and Luce. o.c. of God: But he that benyeth me be Apoca.3. ne/fhalbe benyeb before theangels + mat.12. the And who to ever theateth a marci. 3.61

Bene. 4.b \$ 2.10ara. 14.D.

Ellath.23 b

to Beath a perfecut/ that the bloube of the propheteg which hath bene theb ce the fundacyo of the worlde wasland may be required of this generacion the blombe of Abell/bato the blombe sacharp/which perplhed betwene alter a the temple pee 3 lave buto por Chalbe required of this generacyon.

Wio bate you Scrybes/ for pehi ecceaned the kepe of knowlege. ye not come in youre felues /and bane bybben them that wolde have bene i

Whan he fpake thug buto them/ frybes & pharyles begane to preale re boon hom/a to Boppe hig mouth many queltios/e layed wapte for bi for abt to bunte out Come thypae out big mouth/ that they myght accuse h

ablate beats the ri. Chaptes

(Who to ever areth / receased) mat is /pf we are ony thonge of the accordinge to his will / he heareth 1. Joha. v. As for billemblynge pjape he breetpabhoareth them/ as thous

belt palm. frrbij. (Gene almelle of that pe hane. our Saucour hath prompled that u good bebelo ener we bo for the lead ots for his lake/ it that not be bure ben/Math.r. yet ought we not to ke onto the worke/but buto Bods po knowleaping (as the trueth is) that we have bone all that is comaunded we are but buppefptablefernautes baue Done but our butpe. Luce. rbil . ( Wo buto you allo ye Scrybi

beg were fuche men/as were leas and had knowlege of the frepture.

## the eff. Etaptee.

mer were gathered together an innumerable mulertube of pea ple / in Co muche that they trobe one another : Then beganne be larte frat bato bis Defceples Be re of the lene of the 10 harples/ whis marci. 8. b is processed. But ther is nothing \$5ap. 1.b rete that that not be knowen. There marct. 4. what lo ener pe haue fooke in Dark Luce. 8.b le that fame thalbe berbe in lyghte that pe have fpoken in to the care the chambres / Chalbe preached boom boule toppes.

But I fay bute you my frendes: Be math. 10. lafraged of them that kyll the bodge 12.par. 20. after that have no more that they ca But I wyl thewe you whom ye that e. feare hym/ whiche after be hath hath power to cake in to bell:pee te bato pou: feare him. Are not fpue wes bought for two farthynges: not one of them forgotten before the bery heeres of poure heade

fore / for pe are better then many

apebite pour tibo lo ener know math. 16.16 hme before men/hom thatt the fon- marci.8. man atto knowlege before the an- Luce.o.c. of God: 25ut he that benyeth me be- Apoca.3. me/fhalbe benyeb before theangels + mat.12. ede And who to ever fpeaketh a marci.3.61

te nombred enery one . freare not

Math. 16.

wolbe agaput the tonne of ma/ tt fo forgeue him But who lo bia fphemet holy good it (hall not be forgenen hy

friagoges/and to the culers coffee take pe'no thought how or what re ! answere for what pe that speake: for holy goode thall teache pon in the fa boure/what pe ought to fare.

Burone of the people Card bnto Mafter/byb my bother Duirbe thee ritamice with me. Denterhelelle bel buto hym: Alan who hath fet me to b tubae or heretage parter ouer pour be layb buto them : Take bebe & bei of concroulnelle for no man frueth of/ that he hath abunbannee of got And be tolde them a frintlitude/a Ther was a rpch man whole felbes blought forth feures plenteoufly/a mought in hymfelfe/a laybe: Uthat 3 be: 3 baue nothynge wherin to g my frutes. And he layd: This well Twyl breake bown my barneg/al greater/e therin wyll 3 gatheralli encreace/and my goodes / and wyll Eccli.II. t. bnto mp foutey Soule/chenhalt goodes layed by in floare for many reg/take nowe thyne eafe/eate/bu

math.To.c. marc.13.b

Zuce.21.b.

Jete.17.6. 1 pfal.38.a

and be mery. But Godlapte bito Thou foole, thys nyght thall the quyze the foule frome the: Sanbu Gal it be that theu haft preparede goeth it with hom that gathereth Ture for hymlelfe/ & 18 not tych ta

But he lapbe buto hys bill Dal. 54. c & Therfore I lave buto you. Take

mant for pour lyfe/what pe that eate: Wath. 6. e. ther for youre bobye/what ye that put 1, 10et. 4.8. The life is more then meace and the by more then raymet. Colyder the rang/they nother lowe not reape/ they se also nother floare house not barne opet 600 febeth the. But how muche

merare rethen the foules:

Which of you (though he toke thou. Blath. 6.D. tetherfore) could put one cubpte buto Cature! Seynge then pe be notable to that whiche is least/ why take pe nate for the other? Confybre the ipsof the felde / how they growe : they ure not/they fpynne not. But 3 fave byou/that enen Salomon (nall bys afte was not clothedly ke one of thefe More pf god fo clothe the graffe mat tobaye'in the feld/& to molow (halbe om the fornace/how much morefhal doth you of reoftytle fayth : Are not emerfore what pe that eate/or what pe bynke/& clym not by on hye. The eythen en the world leke after all luch 18 & Bur Ceke pe the hyngod of god/ 3. Reg. 3. b all thele Chalbe mynitteed but you. feare not thou lytle flocke:for it is Deut. I.c. are fathers pleasure to gene you the and. 20. a. goome Sell that pehane and falmelles Make pon bagges/while Afath. 6. ce Warenot olde:eufa treafurethat ne and.19.6.

fapleth in heaut/where no thefecoto moth corrupeth: for wher your lute is/ther wplipour harte beallo. Let poure toynes begerbeb about/ Ephe. 6.b foure lyghtes burnynge/and be pe 1. 10ct.l.c. Monto wenthat wayte for they lotbe

Zuce. 22.8

adaynite he returne from the mary that whate cometh and knocketh/f mapeltrapght way opebntohim. 1 Cedare those feruantes/whom the 1 (whan he cometh) that fynbe waky Tlerely I fave bnto you: De Chal or bone himfelfe/a make them fot bow the table and fhalgo by them/& myn bato them. And of he come in the lea watch/e in the thrid watch/e fynde Co/blelled are thele feruantes. Bu fure of this/ that pf the good min fo houseknew/what houre the therew come/he woldfurety watch/ & noth his houle to be broken bp., Therfor peready alfo/for at an bour wha pet he not/fhall the forme of man come.

mat.14.b.

math.25.a.

enat.24.b

Apoc. 16. c.

mat.24.D

But Weter layde buto him: 2.08 tellette thou this amplitude bato be to all mealfo: The LORD fapter great a thynge is a. faythfull and Rewarde/whom his Lordeletteth hig housholde/to gene them thepid in due lealon? Blelled is thatlen whom his Lorde (whan hecometh) fyndelo boynge. Llerely 3 lape buto he Challette bym ouer all bys good But pf the fame leruant fhat fage in barre: Tuth/tt wpl belong en up 1 come/and thal begynne to limpte the nauntes/ and maybens/ pee and to and bynke/and to be bronken: the li fernauntes Loide thall come that whan he loketh not for hym and in boure that he is not aware of/and hewehim in peces/andgenehimbis warde with the bubeleners.

The state of the s

The fernaunt that knew his loides Jacob. 4. e prepared not himfelfe/nother byb byng to his wyl/that be beate with p trypes. But he that heew it not/ pet dpb thynges worthy of ftrypes/ be beaten tib few Acrees for loke whom much is genen/of hom Chail th be fought: and loke to who much is ptteb/of him Chalmuch be required. Tamcome to kyntle fyret pon carth: what wold 3 rather/then that it were bled already: Morwith Bandynge 3 frit be baptyled with a baptyine/ Mat. 20.6. howe am I payred tyll it beended? Chynke ve that I am come to bipnge Math. To.e rebpon earth? 3 te l peu nap/but rawhetate for fro hence forth ther Chal at barrance in one toulegine agaynt and two agaynst thre. The father Mich. 7.8 bedpupbed agaput the fonne/ ethe ragaynt the father/the mother as Methe coughter/& the doughter athe mother/the mother in law as nthy doughter in law/& the doughs mlawe against hyr mother in lawe. mbhe lapb buto the people. Whan Mat. 16. a. eacloud tyle out of the well ftraight epe lape/ther cometh a lhower/and is:and whan pe fe the fourth wende effe fare: It woll be hotel tt com-

to to palle. O pe proceptes/ pecan erne the falhion or the lape & of the buhyca re not discerne the strine

es/what is right.

ree and why sudge pe not of youre Math. c. c. Whyle thou goed with then abuer 10.011.24.5 Ebnto the pronce/gene bringence by Eccli 8.8.

the wape/ that their mayeff be quyeter hym/left he bayinge the before the indeand the tudge believe the to the tayla and the tudge believe the to the tayla and the taylar caft the in to prefor. I the/ then that not come out thente/ to thou pay the beteinoft in the.

Blefe bpenthe . tif. Chayies.

(Sellthat ye have/& gene almer Colell that a mahath/Alath xix.to heake all Marc. R. Luce. Rois. to cend all. Luce. Riss. and to gather no treak opon earth. Alath. by. &c. is all spokes this intente/that suche as wyll falouthis intente/that suche as wyll falouthis intente/that suche as wyll falouthis intente/that such as will falouth by bond only thynge that is contrag to God & his worde: But (as so aule in the th. s. Cosin. bis.) though they ble is world in the outward gyfics of Solid beas shough they bled, it not: & though they have plenteoulnes of all/to be as the that they had nothynge. is. Colid

The this Chapter.

tealon certayn/that the weble of the Haline certayn/that the weble of the Halicans/whole blown lacrifice. And Jelus answered/layde buto them. Suppose pe that the other Galicas/because they suffer the other Galicas/because they suffer the punps such the other Galicas/because they suffer the punps such the copie ye amende your selves/pe that perf the engitene (by on whom the town Siloe fell and sewe them) were gri

Actu. < e.

eall men that dwellat Jerulatein? I von nave :but excepte pe amende felues/pe that all perpit tykewple. and he colde them they fymtlitute. Math, 11.6 certapne mahad afygge cre/which planted in his bynyarde/e he came longht frute theron/& founde none. fapbe he buto the byne garbener: ide/This thre peare longe have 3 enery peare/ & loughte frute bpon trage tre/& fynde none:cutit down hondreth it the ground : But he aned/ and fapde: Spi / let it alone pet mare / tyli 3 dygge rounde about it ige it/pfit wplbzpng forth fruter then cut it bowne afterwarbe.

be taught in a lynagoge bpon the miand beholde ther was a woma bhad a speet of inframite erghtene me was croked a coulde not well bp. Whan Jelus lawe her/hecalled bim/a laybe buto her. Woman/be ered fed thy difeafe, And he layed mbes boon her/a immediatly the abe Aranght/andprayled 600.

enantwered theruler of the fynaind toke indignacyon (because Jetaled bpo the Sabbath) and laybe he people: There are lyre dayes! menought to worke/m the come healed/a not on the Sabbath.

n the Louid answered hym/ poe: Chou procepte abothe not Deut. 22. a cone of you low fe bys ore or alle Luc. 14.4. ecepbbe boon the Sabbath/ and orm to the water: But Chulo not hich is Abiahas wughter whom

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w

Sathan hath bounde now erghtene per teg be lowled from this bonde book Sabbath: And wha he thas favo al abuerlaries were alhamed. And all people retorced over all the excelle bedeg that were bone by hym.

effath.12.D Hatt. 4.

And he lap to: What is the hying of God lyke? Of wher buto shall 30 pare it? It is lyke a grane of muß febe/which a man toke/and cafte in garbe: and it grewe/and wared age tre/a the foules of the appe Dwelt at at the branches of it.

math. 13.e.

Harc, 6.a.

mate.24. a

And agapa he lapbe: Wherbate I lyken the kyngdom of Bod- 71 is Bene.38. a bute leuen/s which a woman toke myrte it amoge the peckes of mee Math. o. b it was allleuenbed. And be we rowe cytyes and townes/ & taugh toke his tournepe toward Jerufale

And one faybe buto tym: Lot

are ther fewe (thynkelt thou) that Blath. 7.6 be fauede But he fand bnto the:se ue ve to entre in at the Grayte gat manp (3 fave baco pon) that come in/and Chall not be abte froi tyme forth/whan the good ma of th le is rylen bole bath that the boil thall pe begrane to fonde withou to knocke at the bose and faper 1 DE LORDE/open bute bg.

> rou not whence pe ace. Then hal pe begynne to fape: U me eate and Bronken before the/and half raught by spon the freces. Thall fage: 3 tell you/ I knowe yo

fhall answere and sape bato your

tree are. & Departe fro me all pe solat. 6. b. ers of iniquyte. There that be wes Bath. 7.6 eand analbyinge of tethe/ whan ye and.23.0. le Abjaham/and Ilaac/and Jacob/ the Happhetes in the kyngbome b/s youre felues trut onte Mand Math. 2. b they thall come from the eath and the well from the north and from uth//which thall fyr at the table in agos of God. & And beholve ther Math. 19.10

hich that be lat. othe fame baye ther came certayn Charifes/e lapbe buto hom. Bet of the wave/e beparte bence/for dewylkyll the. And he laybe buto be pe and tell that fore: behold/3

thenels/& heale the people to day melow/a boon the thyrb bay that eand ende:for it can not be/that a eeperplh withoute Jerufalem.

Jerufalem Jerufalem/thou that @at. 23.0. the 10 sophetes/and froncs them elent bute the/how ofce wolde 3 athered thy chyldie together/ene benne gathereth by, nefte buder nges/and ve wolde not: Bebold/ bitacpon Chall be lefte bitto pour For I lave buto you: ye that not mil the tyme come that ye thail leffed be he/ that cometh furthe 10 lal. 117.6 te LOHDE.

eth.co

m

Hany (I laye buto you) shalleke m.) These are they that take to oute/paph/stranaple wythout

Ham. 10. 6

Luce. 19.

the Somell of S. Line.

the faythe of Gods worde ! to come in a beauen thosow they; ownewestes.

## Che, zitt, Chaptes,

Ad it fortuned that he came i the house of one of the chefe ; tyles bpo a labbath/to eat bie & they watched him. And beh there was a man before hym which the Droply. And Jelus answered & fo buto the Scrybes & Oharples/elap Is trlawfullto heale on the Sabba

Hath.12.b PHATE. 3. A. Luce. 6.a. and,12.b.

But they helde they tunge. And be hym & healed him/e let him go/e and red/and laple buto them: Which of hall have an ore of an alle fallening pytte/and wyll not Arayghte wape himonic on the fabbath Daye: And Deut. 22.b coulde not antwere bym agayne tot

And he tolde afpmilitude bato the ftes/wha he marked how they chall hyghest leates & laybe bato them. thou arte byoben of onye man to & dynge/ fri not down in the hyghelt me/let a more bonozable manthen be byode of him & he that bad both bun/come & laye buto the: Gene this sowm/ thon then begynne with ! to take the lowest rowne. But t whan thou art bypben/go and fpt someth/he mape lape bate the: fye by hyer: then thatte thon have Chyppe in the prefence of them that Mat. 23. b. the table. effor wholoenereralted

bleth himfelfe/fhalbeeralted.

101011-25.8

Luce .18.0 Celfe/fhat be brought lowe: & he the

be fayb'allobuto him that had bybbe Bubanthon makel a byner or a fun ered not thy frendes not thy brethat/ the kenffolkeg/northe rechenerals es/left they cal the agayn: erecopèce abe the. 328 ut whan thou makelt a falthe poore/the creppel/the lame acte thou blelled/for thep ca not res cethe. But it that be recopensed the erefurreccom of the righteous.

mhan one of them that fat by at the eberbe this/helapbento him: 28 lelthe that eateth bread in the kyngbo bor But he laydebuto hym: 4 49 Mat. 22.84 pne ma mabe a great fupper/ & cal- Quoc.19.b. any therto. And in the house of the erhe fente his feruant/to faye bato that were bybben: Come/for now Uthyng ready. And they begane at her to excule themleluegone aften er: The fyall fayd buto him: 3 baue taferme/a 3 mult nepes go fostb I prave the haue me excuted. And cond lapbe: 3 have bought frue yooren/a now 3 go to proue them/ 3 the hane me excused. And the thyp Thauemarveda wyfe/therforeca come. And the fernaunt came and ht his Lorde wordenganntherof. sled/and lapte buto his leruaunt. tourchly in to the aretes a quare the cytic/a bipage in hyther the and creppell/and lame/a bipube. befernannt fapte: Loide/itisbetheu haltecommaunded/andthes imore rowine. And the Lorde lays

Table, 4. 5

buto the lernaunte: Bo out in to the ho Bene. 19. a ghe waves/and to the hedges/and groun pell them to come in/that my house may be fylled. But 3 lave bnto pou: that no ne of thele men which were bybbe/fhall

tayle of my supper.

Ther wente muche people with him and he turned hym aboute and fayd batt them: opf ony ma come bnto me/e hat not hys father/mother/wyfe/chyloje Deut.12. b brethren/fyffers/ yee and hys ownelyf Mat.10.¢ alfo/he can not be my bilciple. And w and, 16, D. formerbeareth not hyserolle/ and fol

weth me/can not be my befciple.

Which of you is it that worli buylbe tower/and fytteth not bownfyat & co seth the coll whether he have lufticin to perfourme it? left after he hath land the fundacyon/ @ 15 not able to perfe me it/al they that le tt/begynne to la bym to frome and to fape: This man ganne to bupide/& is not able to perf mett. Os what hynge wyll go make tayllagaynt another kynge/and fytt not bownetyste/e calleth in his my whether he be able with ten thouls to metehpin that commeth agapush with twentye thoulande: Or elg/w the other to per a greate wape of he beth emballage/@ belpreth peace. Se hewple enery one off you that forlal not al that he hath/ca not be my bill Saltig a good thynge:but pf the

effath. (.b. Barr.g.c.

be bulauery/what that they feafons alle Je is nother good bpo the lenbe in bounge hpl burlhai be call awape. chargatheaces to heare/let hymbe Blate boomshe. giff. Chapese.

(If one man come but me/e hate me hate

Des. ph. Chapter. 15

here resorted buto hym all the publycans & fymers/ that they myght hearthym. And the toba tyles & fcrybes murmured and de: 6 Thys man receaueth fynners/ eateth with the: But he tolbe them samplitube/and lapbe: Wibat man teamonge you/that hath an bundseth tpe/a pf he lofe one of them/ that leas not the none & nynetpe in the wylmelle/and goeth after that whiche is e/tylibe fynde it: And whan behath the it/he laveth it boon his thulwes hope:and whan he cometh home/he ethhis frentes a neghbours a layerb othem: Recopce with me/for 3 haue mbemy shepe/ that was loste. I sape pon: Ene fo that therbe lope in hea oucrone Conner that both penannce

oel

Math.9.62 Marc.2.6 Luce.5.6.3

Luce.4.D. ind.7.e. mat.18.b Zuce. 5.D.

moze then oner nyne and nynetye tygh teous/whiche nebe not repentaunce.

Oz what woma istthat hath tenan

teg/yffhe lofe one of them/that lyahte not a candel & fwepeth the house/and keth biligetly/tyllhe fynde it- Andn the bath found it/fhe calleth hystrend and neahboureffes and fayeth: Reto with me/for 3 haue fonde my grotew che 3 had loft. Euen fo (3 tell pon) ( there be tope before the angels of 6 quer one lynner that both penauce. And helaybe: A certayn mahabe Connegie the ponger of them lapor the father: father/gene me the pour the goodes that belongeth buto me. he diapped the good buto them. And longe therafter/gathered the ronger ne altogether/ & toke his tournepell a farre contrp/and there wapfted be goodes with roptelis lyuping Dow he had spente all that he had ther w great berth thosowout all the fame And he begane to lacke/a wet his w

Dpd eate/and no man gave hym them Then came he to hymfelfe/and las how many hyzed fervautes hath me ther/whiche have blead ynough/&I epfh of honger: I wyl get bp/& got father/& faye buto hym: Father/I fynued agaynt heaven & before the/am no mor worthy to becalled thy formake me as one of thy hyzed fervalle

and dyd cleve to a cytelyn of the lame try/which fent him in to hisfeld/to pe lwyne. And he woldefayn hauefr his bely with the coddes that the lw and he gathyin by/a came buto hystaor But whahe was yeta great way wall. 31.4 his father lawe hom/a had copation Job. 13.6. ran/and fellaboute his necke/a hpl bom. Then layb the fonne bnto bom: ther I have Cynneb agaynft beanen & forethe/I am no more worthpe to be Bed thy Conne. But the father fapo buhis fernantes: Bipnge forth the befte ment/and put it boon hym/and gene na ryng bpon highande/ & lines on fere and bypnge hyther a fed calle/ onplititet us eate & be mery/forthis fonne was beab/# is alpue agapnet was lofte and is founde. And they be me to be mery.

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But the elder some was in the felde. whan he came and drewe nye to the me/he herde the myntrelfre & Dauns mge/ecalled one of the fernafites onto m/f ared what it was. He faye buto m: Thy brother is come / thy father th Clapne a fed calfe/because he hath kraned him lafe a found. Then was he gep & wold not go in: Then wente his therout/& praped him. But heanfwedand lapse buto his father: Lo/thus my yeares have I done the ferupte/ ther have Tret broke thy comaundes entland thon gattell me neuerone hyd 11 I might make mery with my free & ut nowe that thys thy fonne is come! hiche had denoured hyggoodes wyth Clottes/thou hallann a fed calf. But layo binto him: My fon/thouart alwa with me and al that is mone is thy thon thulbest bemery and glad:for

## The Bolpellof S. Luke.

this thy blother was beab eis alvaca gayne:be waglot/g ig fonde agayn.

## the sty. Chapter, th

E lapballo buto bys disciple Ther was a certayn tych m which had a feward/ that w accused buto byin / that beh wayted his goodes. Andhe called by and favo bute him: Dow lett that 3 he re this of the gene accompted of thy wardfhyp/forthou mayelt be no los Geward. The Rewarde layb withinh felfe: What that I bo: Ally Lorde will heawaye the fewardfip fro me. 30 not bygge/ and to begge I am albame I wote what I wyllbo/that whan I ontout of the flewardfipppe/they ma recease me in to they boules.

And he called buto bym all bys 1 bes betters & laybe buto the fyia:h mushe owest thou buto my Loider Caybe:an hundreth tones of ople. And saple: Take thy byl/ fyt bowne quych and wayte fyftpe. Then lapbe he but nother: Bow much eweft thou: Dell an hundleth quarters of wheate. And Capbe buto bim: Take thy bylland w foure frose. And the lorde comended buryghteous fewarde / because hel bone wpleip. for thechylberen of the world are in they bynte wyler/then! chyldren of lyaht. And 3 laye buto y

Make you fredes with the but teous Mammon/that whan pe hane de/ they maye recease you in to enen

dyngetabernacles.

be that is farthful in the least/is fafull alfo in much : and he that is bo iteous in the least/ is buryghteous in muche. If pe then have not bene hfull in the baryghteous mammon/ well beleue pour in that whiche is And pf pe haue not bene farthfull nothers mans bulynette / who wyll you that which is your owne.

Do leruant can ferne two matterg: Plath. 6.et erther he Chali hate the one and loue ther/s; els be thall leane to the one belople the other . ye can not ferue

and Mammon.

Uthele thynges herde the pharples the were couetous/and they mocked And he layee buto them: ye are they maifpe pour lettieg before men/but knoweth youre hartes . For that be is bye amonge ments an abbe. cyon before Bod.

The lawe & the Drophetes prophe Math. 11.6 buto Ihon/and fro that tyme forth ekyngiom o Bood preached thorow bolpell/and every man preatteth in p byolence 4 2But ealper 18 tt/fox Ela. 40. 8 en & earth to perplh / then one totle Alath. c.b. elaw to fall. Who to ever putteth # mat.s. b. pehis wyfe/and maryeth another/and.19.b. eth matermony: & he that marreth mar. Io. 4 bith is devoiced from hy, bulband eth wedlocke alfo.

ther was a certapne eyche man/ th clothes hom lelfe with purple & lyune/and fared belycioully energy and ther was a poore mannamed sus/which lave at bys gate/fullof

ed

loses/and delyses to be tyled with crommes that fellfrom the rycheme table. Jetcame the bogges/&lpckedh fores. But it fortuned that the poore byed/and was carred of the angels! Abrahams bosome. The ryche mand

alfo and was burped

now what he was in the hell/hell by his eyes in the payme/and fawe & ham a farre of/& Lazarus m his bel and he creed & fapo: father Abraha ne mercy bpon me/and fende Lasar that he maye dpppe the typpe of his ger in water/ & coole mp tunge/for tomented in this flame. But Abia Balat ba lapten Kemembre Conne/that then receased good in thy lyfe/and comm wyle Lazarus receaned eneil. But is he comforted/ & then arte torme And bely all this/therets a great ce fet betwene be and you/ fo that which wolde go bowne from hencel you/canot: nother maye they palle from thence buto bg.

> Then land he: 3 playe the thenf that thou wylte fende hym buto m there house for I have yet frue be that he mave warne them/ left the come into this place of toament. A Capb bnto hym: They have effoles prophetes/letthem heare them. B faybe. May father Abraham/buty went buto the from the Dead they Do penance. Meuertheles he laybe him: If they heare not Molese the phetes/then thall they not beleut though one rose agarne fra the bride

fleie boon the rbs. Chapter.

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(Make you frendeg with the bus teeus mammon.) Mammon is an me weide/ & is as much to lave/as es/which Chaile calleth burpahtes and wyched because it is comunity gotten and enell bleb.

The phil Chapers.

E lapb bute his bilciples: 3t Mat. 18.4 te bapollible that 30 offences marc.g.c. thulbe not come : but who buto him by who they come: It were cfoi hym that a myllone wer hans bout his necke and he cast in to the en that he fhulb offente one of the cones. Take hebe to pourefelues. thy brother trespasse agaynste the/ Mat. 18. b. ke firm : and pf he amende / forgeue And though he frame agarnst the tymes in a Dye/and come feuen ty ma daye to the agayne/and fave: It mteth me/forgene bym.

whe Apolites laybe buto the Los hereace oure fayth. The LOKDE 3f pe haue fayth as a grane off Mat. 17.c. arde lede/a lay buto this Mothery Dulcke thy felfe by by the rootes/& te thy felfe in the feelit thalbe obes bute you, Libiche of you is it/ that afernant (which plaweth/oxfewth attell) whan he cometh home from elbe / that wyll sape buto hym: Go hip/afpt bowne to meate: 3stt not that be layeth buto hym: Make what I mayinppe:gyab by thylelfe

and.21.c.

and ferue me/tyl I have eaten a bion afterward shalt thou eate a dipnke afterward shalt thou eate a dipnke a Chanketh he the same servaunt also cause he dipn that was comaunded by I trowe not. So lykewyse ye/ whan have done all that is comassed you/lute are unprofytable servastes we no done that we were bounde to do.

And it fortuned whan he tokeh pourney towarde Jerusalem / hewe showe the myddes of Samaria ed life. And as he came into a towne/the met hym ten leptons men/which he farte of/and lyft by they, boyce/as Jesu master/have mercye byon bs. I whan he saw them/he saybe buto the

Zeui.14.8

Mo/& thewe pour telues but other Res. And it came to palle as they we they were cleuled. And one of them we he lawe that he was cleuled/he must backeagapue/& prayled God with he boyce/and fell downe on his face ath fete/& gave hym thankes. And the was a Samaritan Jelus answered fappe: Are there not ten cleuled? Is where are those nyne? Ther were else no founde that turned agayite/and God the prayle/lane only this Brains And he layd but o him: Aryle/go thy we thy fayth hath made the whose.

But whan he was demaunded of Honoryles: Lihan cometh the kyngd Bod: The answered the a laph. The kyngd bome of Bod cometh not with outwasperaunce/nother shall se be saper here of there is it. Hos behold/the kyngd bome of Bod is inwarde in rou.

Control Marie

nd he laybe to the discipled: The tre al come/ whan ye thall befreeto te ave of the forme of man / and fhall and they that fave buto you: Rat. 2.4. me/Sethere. Go not pe nother fo= @farc. 13.c. forag the lyghtenynge thyneth as from the heaven/ and lyghted oner hat is buder the heaven/lo thall the eofman be in his baye. & But fyat Math. 16.c beluffre many thynges/ and be re- 17.0.20.b. bof this generacion.

ho as it came to palle in the tyme of and.9.D. the ball it come to palle alfo in the Luce. 18.D. wof the forme of ma. They byb cate: manke/they marved/and were mas ene buto the Daye that foe wet Bene. 7. b. thearthe/and the floude came/and mat.24.0.

phemplealloas it came to paffets me of Lot/they byb eate/they biabought/they folde/they planted mylbeby But euen the lame baye Bene, 19.6. ot went out of Sodom/it rayneb and bymtone from beane/and peothem all. After thy maner allo it go in the daye whan the fonne of

In that daye / who fo is boon the mat. 24. b and hes unite in the houle let him e bowne to fetch it. Lykewyle hig in the felbe/let bein not turne for it that is behynde hym. # Re- Bene. 19.e. Lottes wpfe Utho feenergoeth + mat. Io.e to lane his lyte/that lole it: who mare. 8.e. ribat lofe (t/fball faue it.

Tape buto you: In that nyghte (ball Joha. 12,6, lebpo one bed/the one thatbe recea

Math. S. D.

Luce.g.E.

that.24.d. med/ the other thatbe forfaker. Thatbe gryndynge together/theone his be receased / the other thatbe forfake And they answered/and saybe but the

And they answered/and saybe but his Unhere LOHDE: Be sayte bute the Unhere so ever the dead carcase is/the wyll the Aegles be gathered together

Blefe byom the roll. Chapten

Dergopoccalpong of euell.

The roll. Chaptee,

E. Tella. C.c

Etoloe them a functione/fu

Then lapbe the Loll with earny the buryghteous indge threb. Buth int god also bely not his chosen that but him day ex nyght/though held to the 'I saye but o you he shall bely them and that shouly he neath/suppose yet be shall synce faith by one earth?

And buto certayne which truth

felnes that they were perfecte/and feb other/he fpake this amilitube: ewent by two men in to the temple we: The one a 10 harple/the other a can. The pharyle flode and paped m lelfeafter this maner: 3 than Dett. 26.c. e bod/that 3 am not as othermen/ Eccli.7. a. ers/buryghteous/ aduoutevers/ or is publica. I fall twyle in the weke ne the tythes of all that Thaus. And ublican ftobe a farre of/@ wold not phis epes to beaue/but linote bpo hell/a lapd: God/be thou mercyfull melpnnet. I tell pou: This ma wet in to hig boule inftifted more then ther. offorwholoeuer exalteth him Efat. 22.b. halbe brought lowe: & he that hum | Luc.14.b. him felf/thaibe exalted.

they broughte youge chylbren allo Math. 19.6 pm/that he Chuld touch them. But Mat. 10.b. the disciples lawe that/they rebuem/and laybe: Suffre the chyldie to bata me/ and forbyd them not/ fuche to the appropose of God. Ules Tare buto pou: Wiho foeuer receanot the kyngoo of God as a chylos

not enter therin, acertaph ruler aged him/a fapte matter/what multe 3 Do/that 3 Math. 19.6 wheres enerlathonge lyfer But 3e Mar. 10.6 Donto hom: Why callest thou me There is no man good/ but God Chou knowed the comaundemen Con Chaice not breake weblocke: Erob. 20.6 bale not hyl: Tho Chalenor teale: shalte not beare falle wreneste.

honour thy father a thy mother: But laybe: Al thele have I kept from y you by. Uthan Jelus herde that he laybu hym: pet lackes thou one thy nge: Sel that thou has? A geve it but the pay and thou shalt have a treasure in her and come and foloweme. Utha he her that/he was sory/for he was bery see

Hath.19. c

Utha Jeins law that he was longlapt: Abow hardly that the eyche coin to the kyngbome of God. It is east for a camel to go thosow the eye of an letthen for a ryche man to entre into kyngbome of God. Then lay they the herdethat: Utho can then be laned to be layou; whose what is buposible with God.

Luce.I.c.

Then fayd Deter: Behold/web foliake all/e folowed the Be faybea them: Uevely I faye buto you: The no mathat forfaketh houle/ of elder brethie/or wyfe/or chyldre for the ho

Mat.19. d. Mat.10.c.

> brethre or wyte of thyldre for the hy bome of Gods lake which that notes we much more in this tyme / and ever Cynge lyfe in the worlde to come.

egat. 20. b mare . 10. d. The toke but ohym the twoine laybe but o them: Beholde/we go be Jerusalem / and it shall all be suiful that so waytten by the prophetes con upuge the soune of man. For he shall be suppled by the Bepthen/a shall be suiful the behon and desprecially interested/spritted by on/a what they have sound hom/they shall put by me a death/a shall be acyse against the thyside days shall be acyse again.

Luce. 23. a

uce.2.g And they buberhode nothing of they need they have been they have been as the been as they have been as the been as they have been as they have been as they have been as they have been as the been as the

mi/ a they perceaued not the thyinges.

t mere fpoken.

And te came to palle whan be came Alat. 20. D. buto Jertcho/ther fat one blynbe by Riast. To. may and beggeb. And whan be herbe people palle by: heared what it was en faybe they bute bim/ that Jelus of areth palled by:and he creed a lard. thou lonne of Dauth have mercy be me. But the people that went before thed been that he thuld bolbe big tun neuertheleffe heerred muchemojes fonne of Daued have merche boon Jelus kote fipland comaunded him e bjought bitte him. And wha be was eneare he ared hym.a faybe. Uhai thou that I bo buto the? We laybe Motithat 3 mapreceaue my foahi by bnto him. Recease thy from fapth hach laued the. And munebia flaw/and folowed hym and praylet And at the people that fame tr/gans the prayle.

lefe boom the . Ditt. Ch

(Elen ought alway to praye) the laye (in the specte. Ephe. bf. Forthe arbe bablynge of the lyppes with iberitondyng/is not accepted bute Math. by. and. rb.

C. SIE. CH

Do be entred in Jericholand beholde man named sachens a culer of the worth and dely ved to le Jefu

Challe be: and he coulde not for the per

ple: for he was lowe of flature. And h tannebefoze:actymmed by in toa well Frage tre/ that he myghte le hom: for Chuld come that wave. And whan Tell rame to the fame place/ he loked boa fame him/a fapde buto him, sache/con Down haptely: for to dare mult 7 mm in to the house. And became towne has dely & receaued him a with tope. Whe they law that they murmured alle la that he was gone in to a fynner.

Butgacheus Robe forth and faroli to the LORDE. Beholde LORDI halfe off my goodes geue 3 to the po and rff 3 baue Defrauded ony man/ Rose him foure folde, Belug faybel him. This bave is health happened! his house for so much as healso is & hams fonne. a for the fonne of man come/ to feke and to faue /that wh

was lofte.

now whyle they bethened/het a finititude allo: because he was nye to Terufalem:and because they the that thekengdom of God fhultean immediatly. Andhe laybe. tjate. 13.0 tayne nobleman wente in to a fatt erp/to recease him a kyngbome:as to comeagayne. This man called the his fernauntes/ and belynered the pounde and layde buto them. Ou ryl Icome agayne. But big citely teb him and lente a mellage after lapde. The wyl not have this man gne cuerb g. And it fortuneb whan meacayn after that he had receau

Actu.16.e.

Effat.14.c.

Etat. 248"

adome he bad cal for the leruauntes to whom he had geue his money/that might know what enery one had wn. encathefylde lapd. Sylthy pouts hwone ten pounde. And helapo buto wel thou good fernaut: for fo much thou haft bene fapthful in the leafte/ shalt have authortte ouerten citles feconde came allo and faybe. Sye/ nound had wonne fyne pounde. And him he fapb. And thou thait beoner fy entes. And the thyrde came/alaybe. fpe here is thy pound which I have ote in a naphyn: I was afrayed of the thou art an harbe man/ takpinge by thou haft not fowne. Delapte buto . Foff thyneowne mouth tudge 3 2. reg.I.c. thoueuell fernaunt. Anewelle thou I Jam an hard man/takpnge bp that Apde not downe: andreapynge that ? not lowe? wherfore then hafte thon belyuered my money to the exchaunanker and at my commynge myghte me required mone owne with baum

Plat.12. D.

nd he sayde buto them that Robe by thepounde from him/ and gene it him that hath ten pound. And they bato him Syr/he hath ten pound ope. But I fave buto you. Aziho thath/bnto him Chalbe genen: but bym that bath not/ Shall be taken e even that he hath . As for thole enemyes whiche wolbe not that ? erapgneouerthe/brynge them hemollage the before me. And whan thus lavo/he wente on forwarde

**Alath. 13.6** md.25.c. Marc. 4.c Luce. 8. th

stath.21.a MATC.ILA.

and toke his pourney by to Jetulale. And it fortuned /whan becamen to Bethphage & Bethany bnte mou Olynetibe fent two of big bifciples farb. So in to the town that layether agaput pou: ab as foone as yeare co in/re Chal fynbe a foale tyeb/wheron neuerman far:lowfe it/and beynge it ther. And pf ony man are you when re ve towfe tt/fayethus bito bim. LoRDE bath nebe thereff.

And they that were fent/wente the wave and founde euen as he had lay But whan thep lowled the foale/the ners therof fard buto them. Whyler pe the foale? They laybe: the 2 Off hath new theref. And they brought # to Jefns/ andcafttheyt clothes bpo 30ba.12.b. foaleand fet Jelus theron. . Rowas wente/ they fprede theyr garmentes

the ware. And whan he went downefrom

with loude bopce ouer all the myrat Luce. 12.b. that they had fene/and faybe & 2616 be he that cometh a kying in the name Appel. 2.c the LORDES peace be in heauen prayle in the berght. And fom of the ryles amonge the people layd bott Maffer/rebuke thy Diciples . And be Swered and saybe buto them. 3 tel # pftheleboldtheys peace/ pet that fonegctye.

Olyuete/the whole multitube of bis Ciples beganne topfully to prayles

Abac. 2. b.

30ba. u. D.

And whan he was come neatt behelbethe cytye: anto mepte bpont farbe. If thou knewed what wer for

ace/then thulber cemebre ene in this fent dape of thyne:but now is tt hyd then eyes. & for the tyme that come gere. 42.2. m the that thyn enemyes that can bp ettch.z.c. the about the/and about thy chylbre 28at.24.8 m the/and belege the/and kepe thein Marc. E.a. enery tybe/ and make the eauen with Luce, 21.8. ground:and that not leave in the one ne bpon another: becaule thou hafte knowen the tyme wherin thou has ene bylyteb.

and he wente in to the temple and Math. 21.6 mme to bryue out them that boughte marc. II. b. folde therin: and fapo bnto them 3t Joha. 2. b. weytten. Aly houle to an houle of tela. (o.b ever: but ye have made it a benne of Jere. 7.a. emples a But the hye forenes and & effat. 21.e Scribes a the chefelt of thepeople Luce. 20.6 entabout to bestrope him/ & found not Johan. 7.8 hat to bo buto him. Hor all the people and .8.0.

the by hym and gave himaudience.

## The.rr. Chapter.

Od it fortuned one of thole Daves Bath. 21.e wha he taught the people mithe Marc. II.D. temple and preached the Bolpel the hye preftes & Scrybes cam to him with the Elbers & spake buto mandlayd. Tel bs by what authorpre the thou thefe thruges? Or who gave thig authoryte. But he answered be buto them. I wyl are you a word atel it me. The baptym of 3hon/was theane/orofme? But they thoughs them felues & faybe. If we faye from muen/then that he laps why byd pe not

then beleue han? But pf we lave/alme then Chal the people Rone ba:for thepl perfuaded that Ihon iga prophete. An they answered that they coulde not tel whence it was. And Jelus Capo bato th Mother tell I pou / by what authoryu Do thele thynges.

marc. 12.al

And hebeganne to telthe peoplet Math. 21.0 fimilyinde A certayne man plante bynpearde/elet it out bnto bulbandm and wente him felfe in to a fraunger try for a great feafon. And whan high me was come / he fente a feruaunt tof hulbandmen/ that they myght geuel of the frute of the bynyeard. But the bandmen bet him and fent him aw emptye. Andagayn helente yet anot fernaunt:but they bet him alfo/e intu ted him (hamefulty/ and fent him aw emptye: & bely ag this befent the the tut they wounded him allo/a truftet oute. Then land the loade of the bynn Johan. 4. D. What shal 3 do? Juyl send my som Roma. 8 a fonne/peraduenture thep well fonde 10hils. 2.a. awe of him/whan they le him.

But whan the hulbandmen lawel fonne/they tought in them felues all Bene 37.0 This is the hepe:come/ flet be kyll that the inheritatice mare beoured. they truftehim oute off the wynycath and dewehim. What that now their off the bynpearde bo buto them. Del come and beltrope thele bulbands and let oute his bynyearde buto of Whan they herde that/ they layde. forbyd.

efo

But he beheldethem andlard. W

ethis then thatis written: The fame Wal. 117e Cone which the buribers refused/ is be Ela, 28, e. ome the head corner frome : Who fo ener bleth bpon this ftone/fhalbe broken in imber:but boon whom to euer befall eth/he that grynd him to poulder And he bye Dreftes and Scribes wente as onte to la pe handes bpon him the fame pare/a they feared the people: for they exeaued thathe had spoken this simu-

mbeagaynft them.

and thepwatched him/& fent fosth Mat. 22.6 fererg/ which Chuide fayne them felnes marc. 12,0 perfect/that they myght take him inhis wordes: to belyner him buto the power sauthoitte of the bebite. And they areb m and fayde. Maller we knowe that boulapettand teacheft ryght/and regar et the outward appearaunce of no mas out teachest the wayeof God truely. Is klawfull that we dene tribute buto the Emperoure/ or not? But be perceaued theyerraftyneffe/a fapbe buto the. Why tentere me? Shew methe peny. Whole mage and superscripepon hath it: They infivered and fayde . The Emperourg. thenlave he bute them. Seue the buto be Emperour that which is the Empeours: & buto Godthat/which is Gods. nd they coulde not reprone his worde eforethe people: and maruapled athis Twere and helde theyr peace.

Thencame buto bim certayne of Mat. 21.c. Saduces (which helde charthere marc. 12:b. morefurreccyon) and ared him elay- \$act.23.a. Hafter/Moles wrote bs: If ony Deu.25.a and brother Dye haupage a wyfe land

Dan. 2. e. ±mat.21.e Marc.12.# Luce. 19.D.

eyeth without chyldre/the that his bi ther take his wyfe: and caple by lede t to his brother. Dow were ther lent be thren: the fyrit toke a wyfe & byeb chy telle and the feconde toke the wyfe a byed without chylorenatio/& the thy toke her:lykewple al the leue/alefte chyloren behynde them and byed . At d take after al the woman breb allo. De onthe refurreceyon/whole wyfe that !! be of them? for fenen had her to wife And Teluganfwered and faybe buto th Thechylbren of this worlbe mary gan maryed: but they that (halbe weathers entope that worlde/ & the refuerect from the Deabe/thal nother mary/not marped:forthey can bye nomore:fort are the but othe angels / and sare chyloren of Bod/m fo muche as they childre of the refureecron But that! bead eyle agayne bath Molegatio & fred bely beg the buthe/whehe called

LORDE/ the God of Abraham/s 600 of 3faac/and the Bob of 7acob.1 Bob ig not a Bob of the bead: butoff lyuinge:for they lyne at buto him. T antwered certayn of the Scribes #1 Matter/thou hatt fapbe well. And fi that tyme forth/they burtte are bim

mese quefteng.

But he laybe boto them. how they that Chrift is Danids Conne? nib him felfe fapeth in the bokeoff pla.109.4 plaimes & The LORDE laybet my LORD/ fyt thonon my right b tpl 3 make then enemyes the footh Danith calleth him LOR DE:howif

2.30b.3.8.

£10.3.8.

Plat. 22.D. Marc.12.e

bid fanne?

now whyle al the people gane an- Bath. 22.8 te/he fapt onto his disciples. Bewa marc. 12.0 the Scribes which wyl go in longe Luce, II.D. entes/ and loue to be faluted boom arket/and befree to fpt breft in the regerand at the table: they benou bowes houfes/and that bibera co of longe prayenge: thefe that recea egreater bamnacpon.

ab he loked by/and behelde the Barc, 12.1 epche/how they put in thepr offringes into the Bobs cheft. The lawe allo a poore we bow whiche two mytes and he lapbe. Uerely/ ebuto you. This poore wedowe I. Cost. 8. b out in more then al: for thele al haue errencelle put in bato theoffringe od: but the of hyrpouette hath put hyelinynge that the bab.

and whan fom Spake of the temple Efat. 2 4.4 it was garnifhed with goodly thoes Marc.13.4 lewels he laph The tyme (halcom/ # 3. reg.9. erin of al this that pele/ther that not Bere. 7.b. fite one frome boon another/ whiche Luce. 17.0 not be broken bown. They ared him lappe. Matter whan that thele be: # thaibe the token whan thefe thais topate: the lapbe. Take hebe that not beceaueba for many lhalcome name e fay. Tam be/and the tyme te hard by:folowethemnot.

but whan ye hear of warres einlus mg/be not ye afrayed: for luch mint to pade: but the end is not yet thes

Bla. Igia.

Math.10. and. 24.al marc .13.al Zuce. 12. t and.16.8.

Erob. 4.C. Actu. 6 b.

Plat. 24. b marc.13.b.

To loone. Then fayte he buto the. on people that ryle againft another: # on realme against another; and thereshal greateartquake bere@ there/peltilen and berth and fearful thinges: agreat kens Chall there befrom heauen. F & for al thefe/they thall lave handes by you and perfecute you fe Delpuer poul in to thepr Smagogeg and prelong Johan. 15th beynge you before kinges & Wrincest my names fake. But this that happe to you for a witnes. Beat apoynt the re in your hartes/that pe take no ton how pethal antwers for wrigene Elay. 54.c months wyldem/agayntte the while your aduer faryeg that no be able to imfch. 7.a he nos to refpfte. But pefhalbe be red bp/ent of your elders/brethrt/ folkeg/and frendeg:and fome of you they put to beath. And pe thatbe hatt enery man for my names lake: g petl not one beere of your headeperpite De fatt poure loules with pacience.

But what pe that fe Terufates be geb with an hooft/then bnderftonde the Defolacyon ofit is nye. Theniett which be in Jewey/fipe buto the me taynes: and let fuch as be in the my therof/ Departe out:and let fuch agbe the contryes/not come therin. forth arethe dayes of bengeaunce/thatel thyngewhich is wrytten maye be fi leb. But who buto the that are with De: and to them/ that gene lucke int bayes: forther Chalbe great trouble earth/ e wrath ouer this people: et that faithprowethe edge of the lwear

nobe led capepue amonge all nacyons. and Jerufalem Chaibe trobe bowne of Kom. II. Di peythen/butyl the tyme of the Deys

mbefulfrlieb.

and ther fhalbe tokeg in the So Moone/and farres/ & bpon cartij people Chaibe in fitch perplerite/that phalinos tell whiche wave to tutne Marc. 13.c. em felues. And the See a the waters Broare/ & men shall ppne awaye for mand for longinge after the thyinges ith thail come bpa earth: for eue the prowers of heaven thall mone.

and then thatt they le the Conne of Elap. 19.4 acompage in the cloude with power Luce. 17.6 great glory. But wha thefethynges Johan.I. e. n to come to palle/then loke bp/and ebp pour heades/for poure redeinps

maweth nye.

and he tolde the a amplytude: Bes Hat. 24. te the fygge tre/eall the trees/whan marc. 13. D. new thute forth they buddes / ve fe them & perceaue that Somer is now ande. So lykewyle pe/ wha pele all fethying come to patte/ be fure that arnado of God is nye. Uerely 3 fape pou/this generacyo that not palle/ albe fulfplied. Beauen & earth Chail

e/but my wordes that not paffe. But take hede buto youre felues Koma. Ta. H your hartes be not ouerlaben with Cofeatinge e withpoonkennelle/e takpage of thought fortpupage/a ops dape come boon pon bnwares agalnare thall it come on all them Mat. 24.1 owel bpon earth. Watch therfore marc. 13. D mually and place /that re mayel 1. wet. 5. b.

Ezech 38.6 Ozee.Io. Clat. 24.6 Apoca. 6.c.

Eccli.27.0

The Bolpellof S. Luis,

be worthy to elcape al this that that co

And on the day tyme he taught in the semple: but in the nyght leafon he were out and abode al nyght bour mount of the cast and al the people gat the be eather to hum in the semple: for to hear him.

The Syll Chaptes.

Mat. 26. a marc. 14. a ‡ Joh. 7. c. II. e. and. f:

30h.12.a. and.13.c.

Mat.26.b Mar.14.b the hye prefes and Serter to beath/and were afraged of the post named Ilearioth (whiche was onestwombre of the twelfe) and he wented with the hye officers/how he wolden with the hye officers/how he wolden trape him but o them. And they were and promifed to gene him money: and might betray him without onyrumous

Then came the daye of swetters wheren the Easter lambe must be off And he sent poter & Jhon/ and says your waye/prepare by the Easterism that we may eat: but they say but ther writ thou that we prepare it saybe but them. Behold/whan years in to the cytic: there shall mete you am bearynge a pytcher of water/folowith to the house that he entreth in: It to the house that he entreth in: It to the goodwan of the house. Chemas send that the word. Lines is the gestion wherin Jmay eate the Easter labe in my discripies. And he shall show you

atparlonce paned. They went they pe a founde as he hab fayb bute thes/ madeready the Enter lambe.

and what the houre came he lat bown the twelfe Apostles with him/ & be bebnto them. I haue hartely befyreb at this Eafter lambe with you befor fre. for I lave buto you/ that hence h I wyl cate nomoze therof/tyl it be fylled in the hyngdom of God. And I. Coll. s.bi the the cuppe/gaue thankes & laybe e this and Dinibe it amonge you: for p bito you/ 3 wel not drynke off the of the byne/bntyl the kyngbom off come.

and he toke the bread/ganethakes! brake it & gane it the and layb. This mart. 14.0 my body/ which thalbe genen for you I. Con II.c. be in the remebraunce of me. Lpke Johan. 6. f. allo the cuppe/after that they hab ed and layd. This cuppe is the new met fump bloud/which Chalbe fhed me But lo/the hande off him that apeth me is with me on the table:& hane of mantruely geeth forth as it oynted:but who buto that man by nheis betrayed. And they beganne teamonge them felues/which of the side be that shulbe do that.

#Rat. 26.6.

Mat. 26.8. Mar.14.0

There role a Bryfe allo amonge Blat. 20.0 which of them thulbe betaken for Barc. o. D reate A. But he faybe buto the. The and. To.e. es of the world have bomintonouer Luce. q.e. tople/ and they that bare thie over 1. 10et. C. a d not be fo: but the greatelt amonge halbe as the longed: the chefetel

(til

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as a fernaut. for which is the greate be that lytteth at the table of he that! neth: 38 nothe that lytteth at the tab but Jam amonge pou as a miniter. for you/ ye are they that have byben Like, 12.0 me in my temptacyons. And I wil popute the hyngbom buto you/euen my father hath appoynted me : that mare eate and brynke at my table in hynabome: Pandfrt bpoleates am the twelfe trybes of girael.

But the LOR to laybe. Symon mon:behold/Sathan hath befpredat ou/that he intaht lyft you ene as wh

Math.19.b Apoca. 3.D.

but Thane praped for the/that thyfa fayle not: and whan thou art conver flat. 26. c. ftrength thy brethren. 3Buthe lan gat. 14. c to him. LORD/ Jamready to gou ohā, 13. b. the in to prefon/ and into beath. Que thelellehe lapde. Deter 3 lape bntot

Math.Ie.a Marc. 6.a. Luce. 9.a.

thon have theple Denved/that thou west me. And he laybe buto them. wuha fent you without wallet/ withoutle and without thues lacked peoup the they fayb. no. Then fay be butot But now/he that hath a wallet:let take it bp / lphewple allo the little But be that had not/lethun Cell hist

The cocke thall not crowe this dayer

and bye a [wearde: for 3 layel pou. It muft perbefulfplied onmel is wrytten. I be was counted ame the enell boers. forloke what tow tenofmett hathan end. But they l LORDE/behold/here are two for beg be faybe bito them. It is pron

Ela. 43.C.

Andhe wentont (as he was wote) Efat. 26.c. mount Olyuete : but bis btferples Joha. 18. a. ed bym buto the fame place . And nhe came thyther/he lapde buto the rave that ye falnot in to teptacyon. Effath.6.b. phe gat hom from the about a to- | mat. 26.) at/and kneled bowne/prayed and . father/ pfthou wpit/take awave suppe fro me:neuerthelellenot my out thyne befulfplled. and ther an bnto hun an angel from heaven/ omforted him . Aud it came lo that effled with Death & praped the lon and his tweete was lyke droppes of runyng wwn to the ground, Ann le bp from prayer/and came to hys eles and founde them depringe for effe:and fayd butothe. What flepe fe by and praye that ye fal notin aptacyon.

But whyle he yet Cpake: behold the pube/a one of the twelfe called Ju ente before them: and he camenge Telus to hylle him: but Jelus laybe im. Judas/ betrapelt thouthefon with a hylle? Wha they that were tehim law what wold followe ! they buto him. LORD/fhat we impre the fwearder and one off them Bros fernaunt off the thre prestes and off his care. But Jelus anfwes d fayde. Suffre them thug farre And he touched bys eare/ and

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Z W

ohym. But Jefuslapte butothe wrettes Mat. 26.f. mergof the temple/a to the elbers Mat.14.f. were come buto brm. Je arecome

Johan, 6.D

Mat. 26.e. Alar.14.c 30h.18.a.

30b.18.b.

outheas it were to a murthurer/y (wearbegand with Caues: Twas be with you in the temple and yelaye handes boon me:but this is your t and the power of Darkenelle. . . thelegthey toke bim eleb hime bi him in to the hye Dreftes houle. meter/he folowed him a farre off.

EHat. 26.g.

Thenkynbleb thepafyr inthe matt. 14.9 bef of the palace /# fet them bowne ther:and Deter let him bowne an them. Thena Damlel lawe bim fom by the lyght/and behelde bim well buto bim. This fame was also with But he benyed him and faybe. We knowehim not. Andafter a lytle w another law bim alapd. Thou att the allo:but weter lapb. Ela/3 am

> And about the fpace of an hour another affyrmedand lavo. Uerel was with bun alfo: for he isa Gall But Weter lapb. Man/3 wotenot thou layest. And immediatly whyll fpake/the cocke crewe. And the Lo surneb him aboute/and tokeb boo ter:and Deter remebrebthe wol the LORDE/how he laybe but

before the cock crewe thouthall me theple. And Deter wente out wepte bitterly.

The men that helbe Jelus/m Hem and frake him/blindfolded bi finote him on the face and ared hi fappe. Wrophecpe who is it that the: And many other blafphempes they butobim.

And whate was day/thergan

Mat. 26.C marc. 14. Zuce, 22,d ###at.16. 17.c.20.b. mar. 8.9.D. Luce. o.c. 17.c.18.D. £[a.50.b. Plas. 20.5.

her the Elvers of the people/the Mar.14.0 telles and Scrybes:andled hun by theyacouncelland farb: Art thou Cellbg. But helapd bute them el pou/pe wpl not beleue/But pf T m/pe wyllnot answere me/nother elet me god fro this tyme forth Collof, 2.a. the conne of man fytte at the ryght Bebie. I.a. of the power of Bod. Then lapbe and lo.b. al: Art thon then the Come of Bob? po buto them : pe fage it/for 3 am. fayby What nete we ony further Blat. 26.g. efferuje oure lelues baue berbe to lowne mouthe.

Blafebosushe.rrii.Chaptes.

(And bye a (wearde.) The (wearde pines taken in the Cripture for the of Bod / ag here/ and Epheli, bi

1.Debre iiii.

(It is priough.) That is to fave: 14 nede to frante with the bodelpe be//but we must suffre and beare offe of perfecució and beath for the els lake. For no man can fyghte a the beuel with pron: therfore who I folowe Chaifte / mufte icoparbe ether/ and take holbe onely of the we of the space which is the word d. Ephe. bi.

The ritt Chapter.

Ad the whole multitute of them Elat. 27. scole/and led hom bute sonate/ and beganne to actule bym/ and fapbe: Uze have founde thys fee eruestynge the people and for and.22.64

Mar. IS. a. 30ba.18.a 1 mat 17

bydeyinge to gene trybute bitto the peroure/and layeth/that he is Chuit Effat.17.b. hynge. Wout gorlate areb hym/e far Art thou the hynge of the Jewes? De fivered byin/ant fapte . Chou fapet Poplate layb buto the bye preftes and the people: I fynte fo caule in this But they were the more fearce/and De:De hath moned the people/in that hath raught here & there in allthela Math. 4.4 of Jewiy / and hath begonne at &

bato this place.

Zucc. z.a. # 2 uc.18.0

Luce. 9.a

Whan pylate berbe mencyon of lile be ared whether he were of & And whan he perceaued that he will ter & Derobes turifpiccyon/ the fa him to perode/whiche was alleat ? falem in those dayes. What perode Jeing / he was erceadpinge glab / fi had longe ben belyzous to le bim:ben the had herbe much of hym/ and to le a myracle of hym. and he ared many thonges. Deuerthelette bean red nothynge. The hye preftes ske Robe/and accused hym fore. But De with his me of warredelppled bym mockebhun/put a whytegarment hym/and fenchym agayne bnto 10 Upon the same daye were poplate robemade frentes tegethet /for ther had ben at bartaunce.

Actn. 4.e.

Poplate called the hye preftes rulers and the people together/and Marc. 15. a unto me/ag one that perue veet it 30 ya. 18. e. ple/and beholbe/ 3 haue eramine before you and fyude in the man

caules / wherof re accuse hym . Mos perote:for 3 feut pou to him/and beefthee to brought bpo him nothena s worthy of beath. & Therfore wel Joha. 19.4. den bym/ alet bym lowle . for he haue let one lowle bato them aftes

oftume of the featt.

Chen cryed the whole multitude/# 29at.27.4 Mwape with hym/and belyuer bn- Bar.15 b. Barrabas/ which for infurrecces in the cytie/& becaule of a murther taft in to prefon. Then called wila. to them agapne/and wolde bane les slowle. But they cryed and layde. nipe bim/Centifpehim. Jerlayd he them/the thypbetyme: What enell ath he bone ? I fynde no caufe oft inhpm/therfore wpl 3 chale him ethim go. But they lave Byll boon with great crye/a required that he the crucifyed. And the boyce of the the tipe preftes preuapled.

and whate gave fentence / that th beas they required/and let lowle them/him/that for infurreccyo and hur was catte in to prefon / whom belpied / but gane Jelus oner bnto will. Andas they led him awape Mat. 17.0 the one Symon of Cyzen ( which Boha, 19.66 com the feide, and layed the croffe

bym/to bearett after Jelug.

no ther folowed him a great mul. jacha, 12,6. of people and of weme/ which bebe lamented byin. But Jefug tur maboute buto them/and lapbe:ye ters of Jerulatem/wepe not ouer ne wepe ouer youre leines/ & ouer

Pfat. 27.6: Acma. b.

Jerem. 8.a Ofee.Io.b. Apeca.6.c.

pourechylbie. for behold/the tomew come/ whermit thati be faybe: Ble are the baren and the wombes that ue not borne / and the pappes thath not geuen fuche. W Then fhall ther grane to Care bato the montarnes: boon bg. And to the hylles : Couce for yf this be bone to a grene tree/w thall be bone then to the Dire.

Elay. Q.c.

And two other (which weremi ers) were led out alfo/to be pur tob with bym . And whan they came to place which is called Caluary/they etfred hym enen there and the two beerg with hom the one on the en hande the other on the lefte. But faybe: father/a forgene them/ for wose not what they be. & And they ted his garmentes/a cal lottes the And the people Cobe and behelbe.

Actua.7. ±p(at. 11. t 19at.27.6 Marc.14.C. 30ha.19. C.

And thermers mocked him will and faybe: De hath helped other/le helpe hymfelfe now/pf he be Chill cholen of Bob. The fonibyers alle hed bpm/ wente bnto bpm/ and bu bym byneger/and laybe: If shou hynge of the Jewes/then helpe th And about ouer hom was thes! Joha, 19. b. freepepon waytte with letters of & Latyn/and mebine: Thysis the of the Tewes.

Mat. 27.0

And one of the mplooers that be there/blafphemed hym/afapbe:3f be Chaifte / then belpe thylelfe and Then answered the other/rebukel and laybe: And thou feareft not & to, whichearte per in lyke Damnach

truely we are therin by cyahte for eceane accordynge to oure bedes. this man/behath bone nothynge le. And he sayde buto Jesus: 2 Ok remembre me/whan thou commell thy kyngbom. And Jelus laybe bumi Clerely I fave buto the: To baye thou be with me in warapile. it was aboute the lyrte houre/ Mat. 27 .c there was barknelle ouer the whole Marc. 15.D butyll the nynthe houre. And the ne was Darkened/and the bayleoff emple rente in two / even thosowe mybbeg.

ind Jefus cryed loude / and fapte. thet/in to thy handes I commende mete And whan he had to lapbe the

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net De

d

oppe the goofte. & But whan the myne fawe what had happened/he kb Bod/# laybe: Clerelye this was man. Andall the people that fore bebelde / whan they lawe what bone/fmote byo thep; breftes/and bache agayne. But allhis acqua-

ince/and the wemen that had folo-

hymonte of Baille/ Code afarce of chelbe all thele thynges.

and beholte /a mannamed Joleph/ Effat. 27g. matoure/whithe was a good fute Rar. 15. e. the fame had not confented bnto 30ba,19.0 councell/and Debe/whiche was off athia a cytye of the Jewes/which allo wayted for the kyngbome off be wente buto plate/ a areb the of Jelug. And he toke hym downe ped hym in a lynnen cloth/and lapmin a bewensepulcre/wherein

10 (al. 20. 8. Actu. 7.g. ±mat.27.5 marc. 15.D.

neuer man was layed. & And it was the bare of preparynge and the Sal bath Dine on.

Luce. 8.a. The wemen that were come wy bym out of Balile folowed hym/and helde the Sepulcre and bowe hys bo was laved. But they returned and me readye the fpyces and anountemente

bynge to the lawe.

The spitif Chapter.

And boo the Sabbath thep refted laco

Mat. 28.a. 24arc.16.a 30b.2 o.8.

Ut boon one of the Sabbath bery earlye in the mompan they came bato the Cepulcre/a broughee the Sprees whicheth had prepared/and certapne wemen w them Deuertheteffe they founde the ne rolled awaye from the Sepulcue wente in/and founde not the body of Joha. 20, b LORDE Jefu. # And it happene they were amaled therat: behalde/th Robe by them two men in thynynge

> mentes. Andthey were afraped/ & a bowne they faces to the earth. Then of they buto them. What feke perthe

uynge amonge the bead : De ig not he he is eylen bp. Kemembre/how that tolde pou what he was pet in Galile Luce.g.c. Tapre: " The Conne of man muß bed neved in to the habes of fynners/an tructfred: & the thyide day tyle again

And they remembred his wordes wente from the lepulcre/and tol Pat. 28.b. Bar. 16.b. shig bnto the eleuen/ & to all the Boha.20. b Je was Mary Magdalene/mb Job and ft arre James and the other wi

that tolde thys buto the Apolites. itheps wordes femed buto them/as ighe they had bene but fables/and beleuebthem not . But Deter aros and ranne to the Bepulcee and fonmanblawe the lynnen clothes lay. themfelnes/and departed. And he bred withyn hymfelfe at that which happened.

and beholbe/two of them wente Mar. 16.b. fame dave to a towne (whiche was fore furionges frome Jerufalem) le nam was called Emans. And thep sed together of all thefe thynges that happened. And it chanced as thep Effat. 18.c. rethug talkynge and reasonynge tothee/Jelus himlelfe Dine npe/ & went th them. But they; eyes were holden Withey Childe not knowe hom. And he be buto them: What maner of comuacrong are thefe that re haue one to theras pe walke and arelad? Then wered the one whole name was Cleo sand fapbe bute hom: Acttheu ones a Craunger at Jerufalem /not knomge what is come to palle there in de dapes? And be fapde buto them. mat. They faybe buto bym . That off has of pagareth for which was a pro- Blath. 21.0 et/mpghty in Dedeand worde/hefore dand all the people howe ourebyah thes and rulers Delpuered hunto the Dempnacyon of Death/andemicifyed m. But we heped that he thuide hane wered Afraell. And befpbes all this the is the thy de daye that this was Luc. 24.3

the Part the last the

fe, Pee and certapne weinen alfo Joha. 20.6.

of oure companye which were early en the Sepulcre/and founde not hyg body came and tolbe/that they had lenea by fron of angels/which fapbe he was at ne. And certapn of them that were will bs/wente bato the lepulcre/and foun at even lo ag the wemen laybe /but ho

And he layde buto them : O ve fool

founde they not.

Elay. 53.2.

and flowe of harte to beleue all that f abzophetes haue fpoken. & Oughten Chaile to have luftered thele thynas and to entreatfo into hys glory: And beganne at eloles and all the 10 100h teg/and expounded buto them all f fcriptures/that were fpoke ofhpin A thep dine nye buto the towne / white they wente buto:and he made as thou Bene. 19. a he wolde haue gone farther. & Andth Zuce. 14.c compelled hpm/and fapde. Abyde w bg/for it braweth towardeg nyahte/ the bape is farre palled. And he wet in to tarpe with them. And it came palle whan he fat at the table with th he toke the bread / gaue thankes/by et/and gaue it them. Then were the epes opened/and they knewe bym. he vanythed oute of they lyghte. they laybe betwene themselves: Dy not oure harte burne withpu bg/w he talked with by by the waye/whyl opened the feripturg buto bs: And role by the fame house / turneb age to Jernfalem/and founde the eleuen thered together/ e them that weres them/ which e faybe: The LORD

epfenofa trueth/ e hath appeared b

Mar. 16.b.

The exily Chaptes.

on. and they tolde them what had ened by the waye and howe they ebun in breakynge of bread. But whyl they were talking therof Joh. 2 04.

elus him felfe fobe in the mybbes ge them and lapbe. Weate be with

at they were abalhed and afraged/ olynge that they had fene a forete. e fayte bute thes. Unhy are ye aba = and wherfore tyle luch thoughtes

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in good on the same

rehactes? Beholde my handes & tete:it is euen 7 my felfe: handle me le:for a fprete hath not fielhe and bo as vele mehane . And whan he had

spoken/he thewed they his handes is fete. But whyl they pet beleued of tope and wondreb/ he faybe buto

Whave pe ony thynge bere to cate? 30ba.21.b. they let before him a peceoffa broy

plbe and an hony combe. And be to. and byb cate it before them.

Ind helayde buto them. Thele are Bat. 26.c. ordes which I spake buto you: why was yet with you: for it mutteall be fled that was wrytten off me in the of Moles/ in the Drophetes/ and be walmes. Then opened he thept Ettendynge/that they myght bibes e the lectiveures and laybe onto the us is it weptten/and thus it beho : Actu.17.8 Cheilte to luffre and the thyrbe bay le agapne from the beab/and tolet

Maunceand remission of fonnes be ted in his name among at nacyons. And to begynne at Jerulalem. Ag Afich. 4

I thefe thrunges yeare wrenedes of im. \* And beholde I wel fende been Act.La. 2.4

Actu.I.b.

John. 14.c you them promes of my father; buty 15.c. g. 16.a thall tarpein the cotte of Jerufalem/ty ve be endewed with power from about Mar. 16.c. & But be leb them oute bnto Betham and lyfre by his handes/ & bleffeb them And it came to palle whan he bleller the he bevarteb from shem/and was carrel bo into beauen. And they worthyped bym/and turned agapne to Jerufalem/ with greate tope: and were contynually in the temple/geupinge papfe and than heg buto Bod. Amen.

> The ende of the Golpell of S. Luke.



The fumme of this Sofrel

Chan. f. The enerlatinge britis the forme of Bob / & how he became man. Theteftimony of Thon and his baptym. The callying of Andic Deter/ohflip/and Dathanael.

Chap. if. Chafte turne th the wan buto wyne at the mariage in Cal and birueth the marchauntes on

of the temple.

thap. Iti. The livet talking of Chat de wyth Aucobemus. The boctryne and baptyme of 3hon/and what wyt

nelle he beareth of Chail.

fitti. The lourng communica. cron of Chafte with the woman off Samarta by the welles Cyde. Dowe be cometh in to Balile and healeth the rulers Conne.

Se healeth the man that was focke evalte and thystpe peare. The Tewes accuse him ag a breaker of the labbath: he answereth for him

felfe/and reproueth them.

bi. Belus febeth frue thoulande men with fpue barly Loanes: bepartedaway/ that they shulbe not make him kynge/goeth bpon thefee and reproneth the felbly bearers of his worde. The carnallare offenbed at bym and forlage bym.

Jefligcometh to Jerulale Chap. bu. at the feat /seacheth the Tewes & re proucth the. The pharples a thehps the prefes hearyng that the people begynto fauoure Chaill a to belene in him/fende ont officers to take bi. Therare Dinerle opynpong of hom amonge the people . The Wharples rebuke the officers because they has ue not taken hym/& chybe with fils codemusfor takpnge his parte.

hap. bili. A woma ig take inabnon trye: Child Delpinereth ber. The fre Dome of Inche as folow Chile who theparcule to have the beneff wythe in brim/and go aboute to Rone bym.

Chap. tr. Chill maketh the mato a that was borne blynde / where the row he getteth himself more display fure amoge the Jewes a scharyles.

Chap. r. Christ is the true shep herbers the bose of the shepe. Some saye: Christe hath the beness and madde. Some saye he speaketh not the work sof one that hath the word because he telleth the trueth: the swest take by stones to cast at him/al his preachynge blasphemye and madoute to take him.

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Day

Chap. rf. Christ rayleth Lagans from Death: the hyespresses ent apharises gather acouncell/and they heades to gether agayns him therfore Chryst getteth him outed

the waye.

Chap. rtj. Marye anounteth Christes fete/Judas murmureth/Christeruseth her/rydeth in to Jerusalen & is louyngly receased of the than full: but beterly despyled of the modoly.

Chap. rtfj. Christ walhed the disp plessete/ telleth them of Judas the traytoure: and commanisheth the earneally to lone one another.

Chap. ritis. We armeth his disciple with consolar on against trouble to come / taketh from them the homest that they had because of his partyinge / and promyseth themse holygook/the sprete of comfort.

Chap. rb. The true byne/ the bill bandman/and the braunches. All

etepne of lone: anda (wetecomforte

agaynfte perfecucyon.

ble. Prapers are herd there w Crift.

chap: rbij The mooftharry and loo aynge prayer of Christ buto his father for his disciples / and for suche as recease the trueth/a be his owne

hap. rbiis. Chrite is betrayed. The wordes of his month lingte the offycers to the grounde. Deterimpteth of Malchus eare. Christ is brought before Annas/Capphas/and wylstethe Debyte.

commendethhis mother bate Ihon/ theddeth his precyous bloude/byet

and is burred.

thap. er. The refurreccyoof Christe, which appeareth to Mary magbalence to all his discyples: to they

greate conforte.

thap. trie the appeareth to hys difciples agains by the fee Tyberpas and commanneth Heter earness were hys shepe.

## dere followeth the Solvei

of S. Thon the Enangelis.





Cha. L. Chapses.



Dtheh gynnm wash morde/ & the word was with Bod /am God was the worde. The a me was in the bearning with Bod. &Althi ges were mal by the famen without the a

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Bene.I.a. D104.8.C.

Tehan. s.c. # 30b.8.b. 9.8.12.c.

me was made nothpinge that was mat Inhim was the lyfe and the lyfe wi and 14. a. the styght of men/e the lyght Chym in the barknette and the barknettere prehendeb tenot.

> Ther was fent from God a ma w le name was Ihon The lame came le wytnede to beare wytnedle of the lye that thosew him they all myght beld

the was not that lyghte/but be myghte bearewythelle of thelpg

Johan, S.D.

twas the true babt which lyabteth nen/ that come in to this world. The in the worlde and the worlde was beby him and the worlde knewe him De came into his owne/a his owne mued hym not . But as many as reed hom to them gave he power to Elay. (6.6. me chylote of Bod/euen fuch as beles Olee.1.b. mhig name. Uthich are not borne off Roma. g. b. nde/not of the wyl of the flethe/not of Bata. 4. a. wyllof man/but of Bob.

And the worde became fielh & Dwelt Baruc. 2. 6 inge be: at we fawe his glozy/a glos | + mat. 17. of the onely begotten fonne of the 2. Det. I.c. erfult of arace and trueth.

3 Jon byb beare wyrnelle of bun | that 3.b. by fard: It was this of whom I fpa. Mare: I. fter me thall be come that was bes me. for he was or ener 3:8 wof hys Colott. 2. b. nelle haue all we receaued grace trace. fer the lawe was gene by Mo grace a trueth came by Jefus Chiff Mo man hath fene Cobat om ty: Deut. 4.

The anely begotten fonne which is and. c.c. the bolome of the father/he hath be 1. Job. 4. b ed the fame buto bg.

And this is the recorde of Thon/ Johan. (. ) withe Jewes fent preftes and Leuftto Terufalem to are bym: Wibo acte ne And be confessed/and bemped not. he cofelleb & lapb: 3 am not Chill Johan. 2.D. thep ared him. What theur Arrthon ing: the farter 3 am not Acte the Morapher And he answered: Deut. 18.c. . Then faphe they botto byin. Uzbas ethou then/that we mar geneanlibes buto them that fent bs: Uthat fayeft

1. 70ba. 1.8

Blatc.I.a. Luce, 2. R.

egath. 3. he thou of the felfe? the fapte: # 3 am borce of a creet in the wylbernelle. he Aranght the wave off the LOK

\$ ela. 4.0.8 2 Ag the prophet Elaylayde.

And they that werefent were of 10 hariles: and they ared him and baco bim. Why baptyleft thou ther thou be not Cheilt/nos Elpas/nosa Math. 3.b. phet: Thon answered them a laybe baptyle with water: but there ig or me amonge pout:whom pe know not he that cometh after me/which was re me/ whole thue lachet gam nor thre to lowfe. This was bone at 15 Joh. 3. 10. D bara beyonde Josdane wwher The bapt ple.

Hart.I.a. Tuce: 3.C.

Actu.19.8

Blay. G.b. I. Cozi. 4.b.

Thenerte day after/Ihon la fus compage bute bun and lapbe. be the labe of Bod/which taketh the lynne of the world: this is he of 3 lapbe buto you. After me comethe which was before me: for he was a 3/and Iknewe bim not:but that be Debedeclared in Ilrael/sherfoseam me to baptyle with water.

Etlath. 3. Alabe. rea Luce.z.c.

And Thombarerecorde and lay fame the freete befrende from bean ke aboue/and abobe bpon him:@ 31 bim not: but he that lent me to ba with water/the lame land bate me. whom thou fhatte fe the forete Delo and tary byl on him: the lame is he baptpleth with the boly 60 of. Aab weit/and beare recorde: that this Conneoff God ne with the

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Thenexte baye after Thon the gayne/etwo ofhis bileistes And

ime Jelus walkyinge/he lappe. Bes the slambe of Bob. And two ofhis Ero. 12.8 ples berbehim fpeake and folowed Elay. 53 .b. and Telus turned him about and them folowinge/and fapo buto the. te feke per They fayd buto bun. Kab buthisto fave by interpretacyon/ ter) (liber artthou at lobaying: Be e butohum. Comeand fe. They came oft/ wabote with him the fame bay. ag about the tenth hour. One of the which herb tho lpeake a folowed Te was Andrew the brother of Spina er/thelame found fret hisbro her non and laybe buto bim, the baue be effell pas (which is by interprem/ the anoputed) the brought him ing. Whan Jelug behelbe him/ be Thou art Symon the fonne of 30: Sthou fhalt be catled Cephas/wht Blath. 16.2 by interpretacyon/a ftone.

be nerte daye after/wolte Jelus ao ein to Balile/a founde Whitippe/ bunto him/folowe me. w 10hilippe 30b.12.6. of Bethlayda/the cytie of Andrew Deter. Thilippe fonnbe Mathanael pbebntohim. We have found bim me a Moles inthe lawe and the tophetes have weytten/enen Jelus of Toleph of Majarech. And Maiel fand buto him. authat good ca out of magareth: whilippe lapbe bim. Come and Ce.

fuglaw nathanaelcomyngto him appe of him. Beholdes epohe Ilese in whom is no gyle. Mathanael fap to him. from where knoweltchou

Bene. 3.6. 22.6. 49.5 Deut.1.8.c telap.7.c ind.o.b. € 70h. 7.

me. Jelus answered and sappe but him Before that philippe called the/whan thou wast duder the fyggetre/I saw the. Pathanaelanswered a sappe but o pym. Rabbi/thou arte the some of God/thou arte the kynge off Israel. Jesus answered and sappe but oftim. Because I sappe but other I sawe the buder the fygget to thou belenette: thou shalt sever greater thyuges the these. And he sayd but o him Clevely/bereiy/Isay but o you. Fro the syme forth shally see the heaven open/t the angels of God/goynge by and down our the some of man.

## Blofe branthe.f. Chapter.

(The was not that lyght) Truethill (18/that Ihon the baptylt was a burnynge e thynynge lyght. Johā. b. and Chill called the minylters of hys worde/hit lyght of the worlde. Mat. b. becaule the had Gods worde and werelented bear wytnes of the lyght as was Ihon. Is. 1. But nother Ihon/norony other layar can gene lyght but o other men: for the 18 but one/which of him leste is the only the lyghte offthe worlde: even Chill Johan. 14. that the worth the lyght of his worde but a men. Johan. 1.

and goodnes that we havets gene be the meanes off the inclimable lone noure and hyndnelle of Sod in Chri

and forhig fake.

ene) the nature and fishtaunce of the off to exicilenta mayeffye/that work

mileye/can fe hym perfectlyaghe ts. Wheras the Ceripture layeth that Abra ham/Jacob/Moles/Jolue/Elay/Miche as/and other had the lyghte of God: and that lome of them lawe han face to face/ it was but in a glalle/pinage/og fimilpiu bed. Cor riej, thoso we his worde by the minpfracpon of angels: for no man lyuyngeran te the face of food in his owne

nature Erod. rrift .

(Jam not Elyas) Ihon benpeth not: but that he is the lame Elma/ that wasprompleb. Bala.iti, thatibule tur me the have of the fathers bute the chyl bren (as the angel fapeth Luce. 1.) a that wag come atreabye ag Chrift reporterb ofhim. Wath. ri. But 3han Dengeth him lelfe to be that Elpas/which was taken by in the fyrpe charret. Off whome the Jeweshad an opinyon / that he shulde tome before theromynge of Aleffyas.

The.tf. Chaptee.

Ab byon the threve bare there waga maryage at Canain Balp le/and themother of Jelus was there. Jelusallo a bis bilciples te called buto the marrage. And wha wynfapled/ the mother of Jelus lap to hom. They have no wyne. Jelus onto her. & Moman/what have Luce. 2.9 do with the? myne house is not pet bys mother fand buto the mint What locuethe layeth buto you be er were letther lyre water pottes ne/after themaner of thepunfpen the Jewes | enery one contenninge

two or thre meafaces.

Befuslapbe bntothem. Spll the wie ter pottes with water. And they fylled them by to the brymme. And he fayb bis to them. To rawe out now and brynge bit to themafter of the feate. And they bare it. Whan the matter of the featt bab tay Reb the wyne whiche had bene water/ knewe not whence ttcame (but the my nifters that brewe the water/ knewell) the mafter of the feat called the brybe grome and fapte bnto him. Euery man at the fyrk geneth the good wyn/ew they are bronke/then that which is we fe:but thou halt kept backe the good wy ne bntyll nowe.

This is the fyrite token that Telus bydat Cana in Galile: & thewedhis que rye/andhis bilcipleg beleued en hun. Afterward wet he town to Capena

he/his mother/hisbrethren/and hisb titples/a tarved not longe there.

And the Jewes Cafter wagath be. And Jelus wenteby to Jerulalem foundefpetynge in the temple/thofet Luce. 10.0. folde oren/thepe/and doues/and cha gers of money. And he made alcour fmaticordes/and broue them all out the temple with the thepe and oren poured out the chaungers money threwethe tables and lapde buto that folde boues bane thele things re/e make not my fathers houle an le of marchaundyle. Dis Disciples Mal. 68.6 bredit that is weptte. The zeled ne houle hath euen eaten me.

Then answered the Jewes and Or

Mat. 4.b.

Zuce. 4.D.

‡mat.21.b.

marc. II.b

Mart. I.b

onto him. What toke the west thou bit Elath. 16.a to bg/that thou mayest bo these thinges Joha. 6.b. Jefig antwered and farbe bato them.

Breake Downe this temple/s in thre Math. 26.8 haves wyl 3 fer it by agapne. Then fayd the Jewes. Spre & fortpe peare was t. Elde. 4.6 this temple a burlbynge: and wyle thou let it by in thre bayes? Buthe lpake off the temple of his body. Nowe whanhe mag rylen agayne from the Dead/hig Dikinles remembred that he thus lapbe / her beleued the leripture/and the worbeg which Telug fpahe.

Whan he was at Jerufales at Cafter inthe feat / many beleued onhis name/ whan they lawe the tokens that he byb. But Jelus comptted not him leife buto them: for he knewe them all / a nebeb not hatony ma thuld tettifreof man: for Jeve. 17.6

belinewe wel wat was in man.

Apoca.2.D.

Obe.in. Chapter,

there was a man of the wharp. leg named Micobemuga rnier Joha. 7. e. amonge the Jewes. The fame came bato Jeingby nyght a fay intohim. Mafter we know that thou te come a teacher from God :for a no Johan 9.6 mean bo thefe tokens that thou boell tepte bod be with him. Jelusaniwes and fapt buto bem. Clerely/ berely 3 ebnte the. Ercepte aman be bonne a we/he can not fe the hyngbom of Bob. demus lapde buto hum. Thowe aman be borne whan hets olde can entre in to his mothers wombe/ & be meagayn. Jelus alwered. Uerely Johan. 4.6

and.19.D.

and.7.6. Ctt.3.8.

berely I laye butothe. Errepta manbe borne of the water & of the fprete/ he can not come in to the hyngbome of Gob.

Kom. S.a.

That which is boin of fielh/is fielh sand that which is boine of the forete/is Sprete. Maruapi not that 3 tap buto the remultbeborne of new Thewpndeblo weth wher he wyl/and then hearest his Eccig.II.a. Tounde but thou canft not tel whèce he cometh/& whyther be goeth: fois energ

one/that is bome of the fpiete.

O Kot inig anfweredand fapde bitt bim. how may thefebe. Jefuganfwered andlayde bnto bim. Art thou a malerin Ilrael/and knowed nor thele? Uerrly/ berely 3 sape buto the. We speakethat weknowe/and telifpe that we have be ne/a pe receaue noteure wytnelle:pepe belette not wha 3 tel pou of earthlythin ges how thuto pe beleue whan 3 fpeake bnto ron of heaventy thynges?

And no man afrenderh by into hea nen/but he that is come bowne itomper uen(namely) the fonne of man which is Anm. 21.b in heanen. And iphe ad & Moles ipith Johan. 8.c. the lerpet in the wylberneg:ene fo mal the forme of man belpfre bp/that whe fe euer beleueth in hin foulte not peryibe but hauc euerlaft page lyfe.

Roma. 5.8.

12.D.

Euhe. 4.a.

of for God to loued the worldell 1.30h. 4.b. he gaue his onely fon/that subolock that 16.b beleueth inhym thelde not perpihel Luc. 19.a hane enertallingelyfe. ofor Bed le not his forme into the worlde rocod pue the worlde:but that the world mi be faued byhim:he that beleueth only Chainot becondempned: but he thatbel

neth not/is condempned afready:becan lebebeleueth not on the name off the onely Conne of Bob Butthis is the conbempnacron/that the lyght is come in Johan, I. mthe worlde/amenioued the Darkneffe 12.f. more then the lighte: for thepr worked were cuel. (tiho foener both euell/ ba & Epbe. C.b. teth the lyght & comethnot to the lyahel that his bede a Chulbe not be reproueds but he that both the trueth/ commeth to the tratt/that his workes maye be know wne:for they are bone in Bob.

Afterwarde came Jelugandhig bile ples in to the tonde of Jewry/ & had bys bernge there with thene and bap 30ha. 4. pled. Inonbapepled allo in Enen bely tmath. 3.8 be Sale:forther was much water there Mart.I. & and they came thriber/a were baptpled Luce. 2. & for Thon was not yet put in prefon.

Thenavole ther a queltyon amon gethe bisciples of 3hon with the Jewes about the purtfrenge: and they came bu to Thon/and faybe buto him. Hafter/be that was with the beyonde Jordane off whome thou bareft wrenelle : beholde/ he bapepled/ and enery man commeth Joha. 4 batohim. Ihonani wered & laye. A man can receaue nothynge/ercepte it be gene himfrom heanen: pe pour felues are my wytneffeg/howy that I fapbe: 3 am not Christ:but ain sente before him. He that sath the bryde/is the bridgrome:but the reade off the brydgrome Condeth and rheneth bato him/andreloyceth great oner the boyce off the brydgrom/ this metope of mynets now fulfplied. De uteincreace:but 3 muft Decreace.

\*Pilat.4.

We that commeth from on hyghe/is aboue al. methat to of the earth: is earth ly/and (peaketh ofthe earth. De that co. meth from heaven ig aboue al/ and telti freb what hehad fene and herb/e no ma receaueth hig witneffe. But he that receaueth tent bath fet to his fente that food is true. forhe whome foo hath fent/ (peaketh the wordes of Bebi for gob geneth not the fpret (bute him) by mealure. The father loueth the fonne and hath geue him al thinges in to his Luce. To.c. hanne. The that beleueth en thefonne + 30h. 6.f. hath euerlaftynge lyfe: he that beleuet not the forme/ that notie the lyfe:but th

wrath of Sod abydeth sponhim. Mule span we, it. Chapter,

(Dewcan a man be bome/whah is old?) Thele wordes of Atcobemuste clare playnly that worldly willom eth nameal reason ofer wyl of man hath a knowlege of the grace & inward work of god. Jee the botteyn therof Cemeth folpfones bato him .j. Cozint.ij.

(And baptyled) Jelus baptilebn himlelfe:but his biltiples/ag 3hon an eth bereafterin the.tilj.chapter.

(math fer to his feal) that is toll he feleth te prynted tuhte hart bythe pertence of fayth that Bod ir true.

Che litt Chapter

Ow whan Jelus had knowl that it was come to the s of the phartles/that Jelus be and baper led more bilth

X01114,3.8

£[ap, 61, a.

Math.II.c. 1.30b. c.b.

then 3hon (how be it Je fus himfelfebap tweed not/but big beleinles) & he left the Blath. 4.1 londe of Jewry/and Departed agapne in to Baltle. But he muß nebes go thorow Samaria Then came he intoa cyte of Samarta called Sichar/nye buto the pere of londes that Jacob gane buto 30 Ben. 4.8.0 feeh his fonn: and ther was Jacobs wel now wha Jelus was weery of his tour nev/helat him bowne le boon the wel:& it was about the fyrt houre. Then came there a woman of Samaria to braw wa ter. Jelng laybe bute ber. Bene me bryn be for his biliples wer cone theye way into the cytie to bye meate) So the wo manof Samarta laybebuto him. howe isti/that thou arest brynke of me/feynge thou arta Jewe/# Ja woman of Samaria: for the Jewes medle not with the Samaritang.

Jeing aniwered and laybe buto her, Sthou knowest the arft of Sod/s who is that layeth buto the: gene me bryn: thou woldest are of him/ she wolde ene the the water of lyfe. The woma for bite him. Spr/thou hat nothpuge Johan. 7. b tawe withall the well so bepefrom ence haft thou then that water of lp. Art thou greater then ourefather Ja which gave be this welland he him e branke therof/and his chylore/and tattel. Jeluganfwered andlapbe bn ex. Who foener beynketh of this wa Chalthyrse agayne: but who so ethal beinke of the water that Ithal thm/fhallnenerbe mose a thyrite: the water that I Chall gene bym /30ha. 3. &.

4. Re. 17.6 Johan. S.c.

Terem. 2.b

Tit 3.8.

Chalbe in hima welofwater which forth

geth bpin to euerlaftingelple.

3ohan, 6, b The woman suppe bato him & Syel gene methat lame water that I thrite not/nother nebe to come hither to bea. we. Jeing lape bnto her. Bo cal thy huli bande/and come hyther.. The woman an fwered and laybe buto him . 3 haue so

bulbande.

hadfpuehnsbandes: and he whom thou had now is not thyne bulbande thet for beft theu ryghte. The woman fapte but Zuce.7.b. bim. Spr/2 3 le that thou arra propher

Belue fayte buto ber. Thomhaft fam wel/3 haneno bulbande: for the a hafte

Ourefathers worlhipped boon thisme 2. Reg. 9. a. untapne:and ye laye that at Jerulalen 2. Dar. 7. 18 the place/where men oughte to wo Thyppe. Jefus Capde bato hes. Choman beleue me/the tyme cometh that pefhall nother boon this mountagne, no. at 30 rufalem wolfpppe the father : ye well not what re worlhippe: but we know Gene. 22.c what we worthyppe: for faluacyonic meth of the Jewes: but the spineto meth/and is now al readre that the m worthypperg that worthyppe the fath Koma, ralin afprete and in the trueth: for the therwylhaue fach le to worlnyppeh

2. Cos. 3.c. & Bodiga fpret/and they that world him/mutte worlhyppe him in forett in thetraet b .

The woman laybe bute bim. Ju that Melipas that come which to ca Chryft:whan he commeth/he that to Mat. 26. Pall thynges. Jelus laybe bate her.

Mar.14. dehat fpeake buto the/am be. And in

meane leafon camehis bilciples/ & they Luc e.22. marnapled that he talketh with the wo = 30h. 9.b. an: pet fapbe noman/ what areft thou to.c. of what fathed theu with her? Then the woman tet byr pot fonde; and wente in to the citye and laybe buto the people. come/fe.a man whiche hath tolbe me al that euer 3 bybbe / is not he Chrifte? Then wente they oute off the citye/ & ca mebuto him In the meane whythis bitiples prayed him and lapbe. Bafter/ ente:but he laybe buto them. Thaue mea te to eate that pe know not of. Then lay bethe diff toleg among the felues. Dath ony manbrought him meat? Jefug layb onto them. Alpmente is this/that Too the well off him that fenteme andto fy= whethe worke. Sare no: re voncelelmen. There are yet foure mone heg/and thencommeth the haruefter Beholde/ I lape buts you. Lyfte by poure eyes/ and lene boon the feltes for it is whyt airea by buto the haruelle.

And hethat reapeth receaneth rewar be and gathered frute to everlallyngely ft/that both he that loweth / and he that teapeth mape entope together. For here me the prouerbe true. One loweth/ano er teapeth . I have fente pour to reape t wheron ye becomed no labour:o. erhanelaboured/and ye are comin to

or laboureg.

B

Many Samarytang off the lamecy ebeleued on him/ for the laying of the man/ which test pfyed. He hath tolde al thatener 3 byode. Now whan the amaritas came to him/ they belought

Math. 9.0 Luce.to.a

him that he wolde tarpe with them. And he abode there two dayes/and many mo beleved because of his worde/and saybe but the woman. Use beleve now hence so forth not because of thy sayenge/s we have herde him oure selves/and knewe that this of a trueth is Christe the Save we necessary.

Math .17.g Marc.6.a Luce. 4.c

After two dayes he departed themsel and went in to Galile: for he him leste testifped/that a prophet is nothyngeled by at home. How wha he came in to Galile/the Galileans receaued him which had sene all that he dyd at Jerusalem in the feast: for they also wer come thythes in the feaste. And Jesus came agaptem to Cana in Galile, where he turned the water buto wyne.

Johan. 2.a

And there was a certapne rule! whole fonne lave freke at Capernam This herbe that Jefus came out of Jen ep in to Balile/and wente bute bum/and belought him/thathe wolbecome bowl and helpe his fonne for he lave bead for ke. And Jefus lapbe bnto bim. Ercept pele tohengand wonderg pe beleuen The ruler laybe buto him. Come bow Spe/og euer my chylbe bre. Jefugla bute bim. So thy wave/thy forme ly Theman beleued the worde that Je farbe bute him/and went his ware. ag he was gopnge bowne/ his feem met him and tolde him a laybe. The belyueth. Then enquyred he off thes houre/wherin he beganne to amend they layb buto him. Jefterbay/about Tenenth boure the feuer lefte him. Th

the father perfeaued that it was aboute me fame houre wherin Jefnstapbe bnbim/thy fonne lyueth. & And hebeles Actu, 18.4. menwith his whole house. Ethis is nowe the leconde token that Jelus byb/ manbe came from Jewry into Baille.

Sufebvande. 1111. Cuanter.

(taho foener thal brynke of the wa ter.ac. fhat heuer be morea therfte) that is to lay/who loeuerfeleth the laluacy & mercyand goodnelle of Bod in Chepitel and bath the true tapthe off big worde/ halnot belyze noz bea thyrit after other confelacyon on fraunge botteyn. But as the felynge & experiece in the holy gooft increafeth/ fo that the lotte and Defreto warbehimand his worde increaseatfol agit is wevere. Ecclefiaftici. rritig. They thateate melhall haue the moze honger: and they that brynke me fhall thyelt the nose.

Circ. b. Chaptes. . . .

ffterwarde was thereafeaft of the Jewes/and Jelus wentebp to Jerufalem. There is at Terni Catem by the Claughter house apo which in Webeneig called Bethlepal bhath frue posches/ wherintare malecke/blynde/lame/wythered:whiche pte whan the water fouide moue. fo angel wente bowne at histpine in to epole and feared the water: who foel et now wente downe fyrite/ afterthat e water was deared the fame was ate whole/what foener difeafehe bad

And therwas a man/which had frent he epatt & thysive yeares. Whan Telus Tawe him lye/and knew that he had lyen To longe helayd bntohim. Untt thon be made whole? The fpcke answered him Spr / 3 have no man/ whan the water is moned/ to put me into the pole. In whan I come another Reppeth Downin before me.

Math.o.a. Harc.2.a. Luce. s.c.

Luce. 6.a

3.b. 14.a. 30h.7.9.b

Johan. S.a.

1. Col. 12.8

Telus lappe buto bom. &Arple/take by thy bed/and go thy wave. And unme bratty the man was made whole: and is mat. 12.a he bphisb. D/ a wentehis wave. 150 mar. 2.c. . bpon the fame baye it was the Saban Then lapte the Tewes buto him the was made whol. To day is the Sabbat it is not lawful for the to carpe thy bed De answered them . He that made m whole faybe bato me:take be the bebt and go thy wave . Then ared they him What man is that which laple buto the take bp thy bed/ and go thy wave? 181 be that was healed wift not who he wi Johan, 6. t. for 3e fug # had gotten him felfe aware

> Afterwarde founde Jelus himinin temple/a lardebuto bim. Beholæ/th art made whole/Ofpn nomoze/lefta v le thonge happen buto the. The man partenand solde the Jewegi that it w Belus /which had made him whole. Therfor optithe Jewes perlecute Jel and foughte to flavehim: because he h bone this boon the Sabbath.

because ther was much people.

But Jolug anfwered thes. & Elly ther worketh hytherto/and 3 worked therfore fought the Zewes more to li

him:becanfe be brake notonety the Sab bath/ but Capse alloft that Bob was Mat. 26. C. histather:a made him lelfe equall with Effar.14.9 Bob. Thenantwered Jelus and fapo bn Luce. 22.8 to them. Uerely/berely 3 Cape bato you.

The fonne can bo nothyngeofhim fel 30ha.9.8 fe: but that be feyth the father bo . for what fo euer he both / that doeth the for ne allo. Thefather loueth the fonne/and theweth him all that he boeth; and we'l thew bim yet greater workes lo that ye hal maruapil. Hozag thefather rayleth onthe bead/and maketh them frue:euen h the fonnealfo maketh lynynge whom ewil. forthe father indgeth no ma:but bath genen al fubgement bnto the fon Math. Ir.e. ne/that they al myght honour thefonne: Luce.10.c. enenasthey honour the father. Libe fo bononreth notthe fonne/the fame honou eth not the father:which hath fent him.

Uerely: berely 3 Cay buto you: who 30ba Cheareth my word/& beleneth him that lentme/bath euerlaftingelpfe: & Fcoms Luce. 23.0. meth notinto dampuacyon: but igraffed

howe from Death buto lpfe.

ea

Merely berely 3 Cay bute pout the Marc. (ex ourecommeth and is now already that Johan. Mie cheade that heare the boyce of the fon intelladic of God:and they that heare it that ly. for ag the father hath lpfe in hpm Joha'.I.a. le/folphews lehath he genen butothe I 4.4. me tohaue lyfe in him lelfe: and hath ne him power allo to execut indgemet taufe he isthefonneofina. Maruaple It pe at this: for the hourecommeth Dan. 12. a. the whiche all that are in the granes Bath. 14 Il heare his boyce: and that go forth

they that have botte good/buto the pet receyon of lyfe: but they that have b enett / buto the refurreceyon of Dan

macron.

I can bo nothynge off my felf Ad 3 heare/fo 3 mbge:and my indgem (gtufte.for 7 feke not mone owne wy but the wil of the father which bath le Johan. 8.b. me. pff 7 beare wythelle off Celfe/my wrenelle is not true:there to nother that beareth wytnesse ofmera 3 am fure that the wytnelle whyche bearethof meigerne.

Johan I.b.

pe lentebnto 3hon/ahe beate w nelle of the trueth. As for me/ 3 taken recorde of man: but thefe thenges 3 fa that ye myghtebe faueb. De was at upnae and thynynge lyght: but ve wo have retopced a lytle whyle in high

Menertheles/3 haue a greater w nelle the the wyenelle of Thon: to worked which the father hath gente to fpny the/the lame worked which ? beare wytnegof me that the father fentme. & And the father him leffer che hath fentme/beareth wornelle of pehane nother herte his boyce at tyme/not fene his thape/and hys w aue penot abyopage in pou: for pe ne not him/whom he bath fente.

Searche the Scrpptute e thynk pehaue enerlasting tyfe d ment. 18.c. E the famets ir that tellifyeth of ind ve well not come buto me / th mpont haue lyfe. & 3 receaue notpa off menibut I knowe you / that pet motthe love of God in you. I amcon

, 30h. S.R. Job. Io.C.

Math. 2.b. mp.17.8. Johan. 8. b. Joh 1. t. 6. t 30h. 4.4 Acru.17 b

30bi 11.f

fathers name/and pe receane me not f another shall come in his owne na. 1 Joha. 2.c bym wyll pe recease . Browe can pe 2: Tell.2.a leue/which receaue prayle one of ano. ee/and feke not the prayie/that is off

Donelp?

Tefhallnetthynke that 3 wyll accus poubefore the father: theris one that maleth pon/enen Moles/in whom ye nut. If ye belened Moles/ye thulde bes ne me alfo: sfor he hath wiptten off Deut.18.c. But of pe beleue not his wiptynges what pe beleue my wordes.

Etole brottebe. b. Chapter.

(Ican bo nothynge of my felfe.) helear wordes of mekenelle in Chulk thoft tymes afcrebeth all glospand per buto his father/to certifre be off manhobe. Deuertheles in other pla the declareth hyp power to be equall with the father to the intente that we not tout/butthathe is berr Gob: refaveth Joha.r. Do ma taketh inp frome/but I teaue et of my felfe. 3 sower tole me it/and have power he it agapite.

of I beare wrinelle of my felfe/ finelle is not true. ) That is to fap. aga pipuace man) (hulbecomente gnifpe my felfe after the carnali trof me/which by nature are lyers. m.c. rb.) my wernelle were of no ne with the father bery Godand thelyghteof the worlde and the h lefelfe therfore though I beare

secorde off iny telfe/ pet to my record true. Johan. biil for 3 am Bods fonni

which cannot lpe.

Searche the Cripture.) Thorat it belo that almyghtie God muß wire bis lewein oure hartes. Jere. rrri.an though they must all betaught inwest ly of God/ that come to bys knowles Johan. bi. pet ought notmen to befor propheryes.i. Tella.b butalwave toes ercyle them felues in the feriptur/em by readynge/by exhorting or teachin other. j. Timeth. fiti. for thelt ripture the infrument of Bod olderned therit As for other bifyons or appearynges Dreames/they are beceatfull:and whole euer regardeth Cuche/ taketh bolde off inadowe/andfoloweth after the wynde Ecclebattei. rrrtitt.

The by Chapter.

Mat.14.b Blart. 6.b. Luce.o.b.

Sterthis went Tefus quet See buto the cytie Tyberias Baltle . And muche people fi wed hym / because they lawel tokens that he dyd bpon them which were Difealed . But Jelus wente pp to a mountapne / and there he fat w Erod.12.a. bys bilciples. And & Cafter the feat Imat.14 b the Jewegwag npe. J. etben Tel lyft by his epes/and lawe that thered me muche people unto hym / and bell de buto sobtlippe: Whence that web bread that thele mave eate: 2But this layer to proue hym/for he hym felfe hi we whathe wolbe bo. Dhilippe aniwered him: two babe

Harc. 6.D. Luce. 9. b.

peny worth of bread is not prough amod them/that eneryone mare take a lytic. Then farb buto him one of his bifciples Anbrew the brotherof Symon weter. Ther is a lab here that bath frue barly leanes / two fythes/but what is that amonge fo many: Telus faph: Make the people for bown. Ther was much graffe inthe place. Then thep fat them Downe/ aboute a fyue thoufande men. Jelug to. he the loaned/ thanked / e gaue them to the pilciples: the Dilciples (gaue) to thes that were fer bowne. Lykewple alfo off the folhes as much as they wolde.

e li

20

Whan they werefylled he fayte bute is bisciples: Bather by the bioke meas et that remanneth/that nothing be loft. Then they gathered / and fylled twolue afterteg with the broke meate/that res namned of the frue baripe loanes/buto them whiche hab eaten. Now whan the mlawe the token that Jelug dyd/thep roe: WThis is of a trueth the popphet that thuibecome in to the worlde.

Wha Jelus now perceaued that they soldecome & take him bp/to make hpm mge/ she gat hym awaye agayne in to Johan.c.a. mountagne tymfelfe alone.

At even wente his disciples downe Mat. 14.6 the fee | & entred into the flyppe and Barc. 6.c. m to the other spoe of the ste/buto Ca tinan. Anottwas darke already. And the was not come to they. And the fee letholowa greate wynie. Now whan ep had rowed bpo a fone a twentie of impeturionges/theplaw Jelus going a the fee/ & came upe to the fopppe.

Luce. 7. b. 30hā. 4.c.

And they were afraged. But he fagde but o them: It is 3/be not afraged. Then wolde they have receased him in to the shippe. And immediatly the shippe was at the londe whither they wente.

The next daye after/the people which node on the other spde of the See/sawe that ther was none other shyppe there/save that ther was none other shyppe there/save that one/wherin to his discipled were entred: and that Jesus wente not in with his discipled into the shippe/but that his discipled were gone away alone know be it there came other shipped from Tiberias/nye but other share where they had eate the bread/after that the Loss Da had genen thankes. Now whan the people sawe that Jesus was not there nother high discipled/they toke shippe also/and came to Capernaum/ & south Jesus.

And whan they founde hym on the other lyde of the See / they layde but hym Alaker/wha cames thou byther Jesus answered them/ and layde: Us rely berely I sape but o you: ye seke me not because ye sawe the tokens/but be cause ye dydde eate of the loanes/and were fylled. Laboure not for the mean which perysheth/ burthat endureth be to enerially nae lyfe/which the some man shall gene you: For hym han

God the father fealed.

Then lay they ento him: What he we bo that we mave worke the works of God: Jelus answered and lay to them: This is the worke of God that rebeleue on him/whom he hathsent. The

hype they buto bim: What toke boes ettat. 10 al mou then /that we mave le & beleue the: Marc. 8.b. tibat workest thou? Oure fathers byd Johan. 2.c race Manna in the wyldernelle as it is wirttenis De gane them bread fro hea- Erod. 16.a. uen to eate. Then fard Jefus buto them! wfal, 77. Berely berely I fave bnto pou: Moles caue you not bread from heaven/but mp father geneth you the true bread frome beauen : for thys is that bread of God/ which commeth from beane/and geneth

infe buto the worlde.

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Then layde they buto bym: . Svi/ Jobs. 4.1 gene be alwaye luche bread . But Jelug apbebnto them: Jam that bread of lpfe. be that cometh buto me/Chall not hunger:and he that beleuethon me/ fhall nes uerthyat. But 3 hane fayde buto you/ that pe haue fene me / and pet pe beleue mt. All that my father geueth me/commeth bnto me:and who lo commeth bute mie/hym wyl! not I cafte oute :for I am come bown from heaven/not to boanyne owne wyll wout the wyll of hym that Luce. 22. hath lent me Thys is the wyll of the \$ 30h.10. father/whiche hath fent me / that off all and. 18.a. thathehath geuen me/ 3 thuide lofe nomynge /but shulve tayle it bp agayne of the laste daye. Thys is the well off hym whiche hath fent wie thatte who Johan. C.c. wever feyth the fonne and beleveth on Dem/ have enerlattynge lyfe/and 3 that taple hom by at the last pape.

Then murmured the Jeweg therottet hathe fappe: I am that bread which is some bowne from beauen / and they faym #3g notthyg Jelus/3ofephg fonne/ Bath.13. &

Jere.31.f. and.c.c. ¥ 30bā. 3.e.

wholefather mother we knowe: how Capeth he then/ ] am come Downe frome heauen: Jeluganiwered/and lapo buto them: Hurmur not amonge pour lelues Parc. 16. c. 4 & Domancan come bato me/ercen Johan. 6.g. te the father which hath fent me/ brame 2. Ceff. 3.a. bym. And 3 thati rayle hym bone at the latte baye. It is waytte in the prophetes Elep. (4.c . They hallall be taught off God. With to ever now heareth it of the father/anh Plath.II. e learneth it / commeth bnto me.@ fot Luce. To.c. that ony man hath fene the father fa Den. 4. b ue he whiche is of the father/ thelame bath lene the father.

Clerely berely 3 laye buto you/ & be that beleueth on me/ hath enerlaftynge 1.30ha. Cb. ipfe. 3 am that bread of lpfe . route fo there byb eate Mana in the wylbernes garebead. This is that bread whichthe meth from heaven / that whofe eaten therof/thulb not bye. 3 am that lyuyug bread which came bowne from beauen Who to eateth of thes bread / that I yu for ener. And the bread that I wyl gent Luce. 22. b is my delhen which I well geue forthe lyfe of the wealbe.

Then Groue the Jewes amonge than felues/and faybe: Dew can this felou gene behys flethe to eate ? Jelus fay excepte pe eate the fleft of thell ne of ma and bipnhehis bloude/pe hat no lyfe in you. Who to eateth my felb and dipnketh mp bloude / hath euet Apage ipfe: and I (hall raple hom by the last bape. I for my fleth is the bell meate/and my blond is the bery by

the fo eateth my fleth/and bynketh 1. 70h. 4. b. my bloube/abybeth in me/and I in byin. Ig thelymynge father bath fent me/ and Time for the fatherg fake . Euen fo he that eateth me/ that true for my fake. Thyg is the bread whiche is come from rauen . fot as youre fathers byb cate Manna and are bead. The that eateth of

this bread/thal lyne for ever.

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б Thefe thynges fapbe be in the fynas moge/ whan he taughte at Capernaum. Many now of hys Difciples that herbe this/faybe : Thys is an harde fayence/ who maye abybe the bearinge of it? But whan Jefug perceaued in himfelfe/that his biletples murmured therat/he favo buto the: Doth this offende pou : What/ and pf pe fhat le the fonne of man afcen Effat. 26. 2. bebpthyther were he was afore 3t is Actu.I.b. the fprete that quyckeneth/the fleth pro breeth nothing. The wordes that I fpeahe/are fpiete/and are lyfe. But therate fome amonge you/ that beleue not. for Jeing knewe wel from the begynnpings which they were that beleued not fand who shulde betrave tipm . And he sapper Cherfore hane 3 lapbe buto pour

no mancan come bnto me/erces Johan. 6.6. Heit be genen bym of my father.

from that tyme forthe/ many of hys biliples wente backe/ walkebnomote with hym. Then layde Jelus buto the twolue: Wipti ye also go away: Then and fwered Symon weter: Londe/while ther that we go thou had the wordes of enerla@page lpfe :and we have beleueb and knowe/that thou art Chailt the lotte

and.18.a.

of the lyupage God. Telugan livered a Johan. 13.b Baue 3 not cholen you twolue/and no of yours a beuel? But he Cpake of Thb Joha. 13.a. Symon 3lcarioth: , the fame betran him afterward/& was one of the twole

Slote by an the buthapter.

(B) you hath bood the father feath bym ( that is to lave Chatte ) hath & appointed to be the onely helperandi cherofal/and (as Saynt Daul fayeth Corint.1.) Chait Jefus/ is ordernede Bod to be buto be bylebo/righteoulne

Cantifpenge and redempcion.

(Ercepte pe eate theffelhe of fonne of man/and bypnke his blonde/ haue no lyfe in you. ) This Chapterin keth not of the lacramet of the body a bloude of Charle/but of the fptritualla tynge/ namely of fayth/ whiche is de fatip to beleue/that Chath hath them bygblonde for bg . Els were oure chi bien bampneb/that are notable to red ue the facrament.

10 man can come bnto me en pte it be geue hym of my father.) The wordes expounde the layenge that we before in this lame Chapter Domad come buto me/excepte the father while

hath fent me/Diame hym.

The. 19. Chapter.

freethat wente Jelus aboute Balilefozbe wolde not go abo te in Jeway / because the Jewi foughte to kyll hym. But the ]

featt of Tabernacles was athi Leni, 23.f. wes -

Then laybe hyd brethren unto lym: Bet the hence and go in to Jewipe / that thp fiples also mave se thy workes/ that hou beeft. We that feketh to be openly newe/both nothinge in fecrete. If thou bosniche thynaes , then shewe thy selfe efore the worlde: for hys brethrenailo

eleued not in bym.

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Then layde Jelus bnto them: Alp tpes not petcome: but your tyme is almayeready. The worlde can not hate Joha. 15. b il thut me it hateth/ becaule 3 tefti= + Sap. 2.0 peof it/that the workes of it are euch. so ye by buto this featte/ I wyll not go per buto thes feate for my tyme is ot pet fulfylled. Whan he layde this bn them/he abode fipil in Galyle. Butas some as hys brethie were gone bo/then ente be by allo buto the feat:not open pbut as it were fectetly. Then the Jes weg loughte hym at the featt/and laybe: Where is be: And there was a greate Joha. II.f. lumur of hymamong the people. So: claybe: "De is good. But other lay- Math. 21.e e: Do/he boeth but deceaue the people. bow be it no man spake frely of bym and. 7.0. offeare of the Jewes.

But in the myddes of the featt wente elug bp in to the temple / and taughte. nd the Jewes maruapled and lapde: pow can be the fctipture/ferng be bath otlearned ic ? Jelus answered them/ d lapbe: My boctepne is not mynes outhys that hath lent me. If onye man wildo his wyl/he that knowe whether ops boctepnebe of God/os whither 3 stake of my felfe. De that (peakethoff)

Johan 6. b ±30h.11.f.

him felfe/feneth his owne papfe:but that feketh the prayle of hym that fen bon/the fame is true/and ther is no Arob. Lo.e righteoufnelle in byma Bath not Ale Leu. 3 4. D fes genen pou thelawele none of pon peth thelawe: Why go reaboute to h me: The people anf wered a laybe: Th haft the benetl/who goeth aboute to k Johan. (.a. the? Jefus antwered and farbe. # 0 worke have 3 bone/and pe all maruay Moles gaue pon the civemnctipon in beraufe it cometh of Boles /bueof a fathers:) yet bo ye circumcyle a m Ben.17.b. bpo the Sabbath. If a ma receaue cit cifyon boen the Sabbath/ that the la of Moles hulbe not be broken/ bylo ne ve then at me because I baue mab ma enery whyt whole on the Sabbat Deut.I.b. 3 Jubge not after the btter apperau but indge ryghteoug judgement. Then lave lome of the of Jerulale Is not this be/whom they do about hyll-And beholde he weaketh bolde and they fave nothing to him. Do out lerg know in Debe that he is berp Cl Math. 12. 1 Dow be is A we knowe whence the Marc. 6.a. But whan Chift commeth/no manil Luce. 4.c. knowe whence he is. Then cryed Jelugin the temple and taught/and lapbe: pee ye knowe me/ Johan. 8. b whence Tam / re knowe: & and of Celfe am 3 not come/ but he that fent is true/whom yehnowenot: But ] we hym/for Tam of hym/ e he hathl Luce. To be men Then foughte they to take he 2 o.b.22.a. but no man layed handes bpon hym Johan, 8. b bys houve was not percome. This

and the people beleued on him/and faye & Joha. 8.c De Whan Chill cometh/fhallhe bo ma and.II.e.

whens/then this both?

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and it came to the to baryleg eareg/ at the people murmureb luch thonges fhom. And the phariles and hye pie I-Reg. 19.0 Bes fent oute feruamtes/ to take hym. Mat. 22.0. Then lapbe Thelug buto them/ 3 am Egar. 12.b. get a lytle whyle with you and then go Luce. 20. c Thate him that bath fent mel re fhat 1 7ah. 16.6 theme/and not fynde me: where Jam + Jer. 29.6. hither can ye not come. Then laybe the Johan. 8. b. Teweg amonge thelelues: Wibither u pl and. I.D. ego/that we thall not fynde bym? wyl em amouthe Brekes that are frattreb shobe/& teache the Brekes : What mas set of favenge is this/that he faveth:pe hall leke me and not fynde me: where Jam/thyther can not pecome?

But in the lafte baye whiche was the mode folemone daye of the feat / Jefus Robe by/cryeb and layben Utho lo thy Elay. 4. & Beth/let brin come bito me and birnhe. be that beleveth on me/as the Ceripture apth/out of his body thall flowe equerg of the a water of lyfe. (But thys spake Elay.12.a. beof the Eppete/whiche they that bele. Johel. 2. E. wonhym/huide receaue . For the holy Johan. 3. a. good was not yet there / because Jelus and. 4. b. as not yet glouffed. ) Many off the + Actu.2.a scople now whan they herbe this fapother laybes the is a very prophete. Math.21.b Apre: Shall Chata come out of Baltle? Johan. 6.g. epeth not the ferpeture / that Chaine plat. 131. 1. mall come of the febe of Danib and teach sa Mit of the towne of Bethleem/where Bath. 2.4.

Danid wag! Thug was ther diffence amonge the people for hys lake . Some of them wolde have taken hom / but no

man layed hanceg on hym.

The fernaunteg came to the hye ma Geg and wharples and they lapbe bat them. Why have ye not broughte hym? The fernauntes anfwered: Deuecman Spaic as this man both Then answere them the abharples: Are pe allo becen

ued: \* Doth ony of the raters or 10ha Joha. 12. f. Cozi.I.D. eples belene on hom? But the comune people whiche knowe not the lawe /att curfed . Micobemus laybe bnto them/

Johan.z.a. he that came buto hym bp-nyght/whi #Ero. 23.a che was one of them? Doth ourelawe Leut. 19.D. andge ony man/before it heare hom/and knowe what he hath bone? They aufwe red and faybe bnto him Arte thou a de Johan. I.e. Itlean alfo: & Searche and loke/oute of

The bist Chapter,

Balile acpleth no potophet. And lo ene ry man wenteboine.

Math. 21.b Marc.II. b

Elus wente bnto mount Oll uete/ and early in the morninge came be agayne in to the temple and all the people cam buto him. And helat Downe/and taught them. And the Cerbes and the Oharples broughte bnto hym a woman taken in abuoutrye and let her there openly/and farbe bitt hpm: Mafter/this woman was taken in abuoutrp/eue as the bebe was abornet ent. 20.b Moles in the lawe comannbed bs/10 ftone fuch: What fayeft thou? This they (aybe/ to tempte hym/ that they myght

have wheref to accuse hym . But Telus couped bowne/and wrote with his fons gerbpon the grounde. now whyle they outpnued arynge hym/he lyft himfelfe boland fapde buto them: De that is asonge you without fynne,let hom cafte the fpitte Rone at her. And he Couped owneaganne/& wrote byon the groude But whan they berde that / they wente ont one after another : the eldet fpile/ endleft Jelus alone/a the woman Conbynge before hym. Jefus lyft hym felfe bype/and whan he lawe no man but the moman/he sayde buto her: Woma/whes mare thone acculers: wath no man con bemoned the? She lapde/Loko &/no man, Jelus lapbe: Mother Do I conbeins me the 60 thy wave and synne no. Johan. s.b. more.

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Then lpake Jelug agapne bnto them and lapbe: \* 3 am the toght off the Johan. I.a. worlde . The that followeth me / Chall not 8.a. 12.c. walke in Darkenelle / but Shall hane the baht of lyfe . Then faybe the Pharples buto hym : Thou beareft recorde of thy lelle/thy recorde ig not true.

Jeluganiwered/and fayer bnto them Chough I beare recorde of my felfe/ yet ismy recorde true: for 3 knowe whence Trame/and whyther 3 go/but pe ca not tell whence 3 come / and whyther 3 go. refudge after the fleth/ 3 tubge no man: but pf 3 intge/mp inbgemente is true: for Jam not alone but Jand the father that hath lent me . It is wiptten alle in youre lawe/ of that the tellimony Dent. 17. fwomen istene. Jam one thatbeare and. 19.1.

Math. 2 b. wreneffe of my felfe: And the fath that fent me beareth witnelle of me al and. 17. a. Then lapde they buto hym: Where

Math. Il. e thy lather Jeluganlwered: De noth

Luce.to.c. knowe me not pet inp father. If pe kin Johan. 7.c

we me/ve foulde knowe my fatherall Thele wordes lpan Jelus bpo the Bod theft/ ag be taught in the temple. 49m Tohan.7.c

no man toke hym: for his bouce wag m pet come.

geban. 7.D and.13.D.

Then lapde Jelus agayne buto the 3 go my wape/ and re ihali fehem and thall dre in youre frames:whither to/ thyther can not ve come. Then lay the Jewes: Wilhe kyll hymlette the that he layeth: whyther 3 go/ thitherd not pecome? And he faybe buto thems are from beneth/I am fro aboue. pean of thes worlde/Jam not of this world Therfore haue 3 lapbe bnto yon/that w Chall Dre in ponce (pines. Toz pff !

beleue not that 3 am he/ pe thall bye

pourefpnneg.

Then layb they buto hym : Who att thou then ? and Je fus lapde buto them Euen the bery fame thynge that I la baro you. I have many thyraces to lan and to tubge of you. Bat he that fenta is erne: fand loke what I have herder hom / that Coeake 7 before the world how be it they bnderstode not / that

bake of the father.

Then lapbe Jelus buto them: Wha pe haue left by on tye the conne of ma henshall ye knowe that Jambele the Do nothyinge of my felfe: Thut asia father bath taught me/ euen to I fpeal

Harc. 16.D oban.z.c.

Toban, 15 b

Tohan, z.e. 7.b.12.f. UD.14.8. phe that leneme/id with me . The farleaueti) me not alone/to, 3 bo alwa. that pleafeth hym. Fe Whan be thug ke/ smany beleued on hym . Then Johan. 7. ne Jefus bito the Jewes/ that beles onbyin: 3ff re contynue in my wotthen are ye my bery belciples and ye Il knowe the trueth/and the truethe

Umake you fre.

Then answered they hym. Use are A. and. 8.8. hama febe / we were neuer bonde to Bala. 4.C. man. Dow layed thouthen: yelhalte: Jefug answered them/and farte: nely berely I fage bate you: Wilho Rom, 6.b euer both fynne/ is the fernaunte off 12. 10et. 2. b me : As for the fernaunt/he abybeth in the boule for euet / but the sonne Deth euer. 3ft the Connetherfore mayou fre/thenare pe fre in bebe. 3 hno. ethat pe are Abjahams fede/but pe fewhill me. for my worde taketh not onge pou . 3 speake that 3 haue lene my father/and pe bo that pe haue fene poure father.

they answered and layde buto hym: wham is our father. Jelus layd buto m. If pe were Abrahamschylbren/pe be bo the dedes of Abraha. But now aboute to kyll me/a man that hane you the trueth/ publiche 3 haue Johan 3.2 eef God/this byd kot Abjaham. pe and. 7.6. e bedesof your father. Then lapoe buto hym: Weare not borne of for ton/we baue one father/enen Bob. Capbe buto the: 3f Bod were ponther/then wolde pe lone me for 3 noceded forth/and come from Bol

Rom. 6.b

for 3am not come of my felfe / but he hath lent me . Why knowe pe not the mp (peche: Guen because pe can notab

be the hearynge of my worde.

Bene.z.a. L.toba.z.b.

peare of the father the Denell/and at ter the luftes of poure father wil pede The fame was a murthurer from the bearnnynge: and abode not in the true for the trueth is not in hom. Whan he freaketh a lye / then freaketh he off hy owne: for he is alpar/and a father ofth fame. But becaufe I fape the cruethin beleue me not.

Auth ch of pouran rebuke me of on frine: 3ff I fave the trueth / why bo w not belene me? De that (gof Bob/her peth Bodg word. Therfore heare pend

because ye are not of God.

Then answered the Jewes and layou buto hom: Save we not enght that the artea Samaritane/ and hafte theb nell- Jefing aufwered: Thave no benel but 3 honoure my father and re han befonoured me . I feke not myne own praple / but there is one that felieth and indgeth & Clevely bevely 3 favet to you : yff ony man kepe my worde/

malineuerle Death.

Then layb the Jewes bnte him: fo anowe we that a thou halte the bene Abjaham is bead a the 10 tophetes/ thou layed: pf ony man kepe my won 300an.7.0 he thatt neuer tapft of beath. Arteth greater then oure father Abiaha: wh is bead and the prophetes are bea Whom maken thou thpfelfer Jefuga

Johan. S. C. Twered: . pft 3 praple my leke /then

Toha. To.a. .tohā. 4.a

loba.Io.b.

Johan. 5. C.

Hath.g.D. and rice. Macc.3. b.

mypayle nothinge. But it is my father that prayfeth me / which pe fare is your Gob/ & pe knowe hom not:but 3 knowe m. And pf 3 thuldelaye I knowe hour not / 7 thulbe be a lyar / lyke buto pou. But I knowe hym/and kepe his worde.

Abiaham ponre father was glad/that he thuibe fe my daye/ wand he fawe it/ Bene. 17. and recopced. Then Capbethe Jewes bn- and. 12. 8. bym? Thou arte not pet fyftpe peare olbe / and hafte thou fene Abiaham? Tes hatapbe buto the : Clevely berely 3 fape nto you: Or ener Abraham was y'3 am Ereb. 3.6. Then toke they by flones / to cafe at \$ 30h.10.6 Pm. \* But Jefus byd bimlelfe/ & went + 2 mc. 4.0 te of the temple.

it! Stole bootthe Stij. Chapter.

(3 iudge no man.) Trueth it is/ t Chill is orthened of Bod to be ind. tof the lyupnge and the dead. Actu. L. m the father bath commytted all fud rmene buto the fonne. Johan. b. fleuer telle in those wordes Chist answer eth the Pharyles/and layeth: pe indge ethe delhe/3 judge no mancarnally redo/notherindge 3 after the fighte the epes acetera. Elay.11. but after arte. I. Tella.ij.

The m. Chapter.

fib Jelus palled by/ and lawe a man that was borne blonde. and hys difciples ared hym and lay-De : Blatter / who hath fynned? or hys elders/ that he was borne delug anfwered: Dother hath

8.b. 12.c.

30h7.11.1. this fynned/ not his elders: 4 but the the work ofgod thuid belbewed on hi Johan, 5. b. & 3 mil worke the workeg of him th bath fent me/whyleitis daye: the no cometh wha no macan worke. As los

Johan. I.a. as Jam in the worlde/ Jam the Im of the worlde. Uhanbehabthus layde/he fpati

the groude:and made clave of thefpar and rubbed the claye on the eyes of blynbe/ e faybe bito bin. Bo thy wi Clay. 8.b. to the pole of & Syloha (which is in preted/fent) and walhethe. Then w he his waye and walhed hym/anda feyng. The neah bourg and they that fenehim befoze/ how that he was al ger: fapo. 3s not this bethasfat am geb: Some laybe: it ishe. Other la he is tyke him : but he hym leife [ 3 am euen be . Then lapbe thep bym . how are thyne eyes opened faybe. The man that ig called Jelu beclayeand announted myne eyes laybe. So thy wave to the pote of loha/ and walhe the: I wente my and walhed me and receased my Chen layde they buto him. Utherin De fapbe. Jean not tell.

Then brought they butothe les/ him thata lytle before was It was the Sabbath/wha Jefus the clayeand opened his eyes. T gapnethe 10 harplesaged bym/ho had receaned his fratte. De lapot them. Deputclape bpon myue er

3 walhed me/gnow 3 ft. Then lapbe fome of the 10 har

致(2的。12名 Marc. 2.6 Z.nce. 6, a Job. C.a.

30.7.b.

this mais not of god, fernge he kepeth nt the Sabbath w but the other lapde. Johan. 7.0 ow can a Cynfulman Do Cuche tokeng? 10.b.12.b. b ther was a Arpfeamonge the. They yte agapne to the blynbe. What layett hou of him/that hath opened thyn eyes

belappe. The is a prophet.

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The Jewes beleued not him/ that he as blyade/and had receased his frahe they called the elærg of him that had creaved his lyght. And they ared them ndfayd. Is this youreforme/ whom pe ye was borne blynber Dowe both he wlethen Dis elders and wered them b lapbe. We knowethat this is oure ane: Ethat he was borne blynbe: but whenow lepth/we ca not tell:02 who th opened his eyes/can we not tell:he olde prough / are him/ let hunipeake him Celfe.

This laybe his elders: because they ted the Jewes: a forthe Jewes had Joha. 12.6. hyred already:that yff ony man byb littlet that he was Chepfte: the same de be ercomunicate: therfore lapbe

elberg. De is olde prough/ are him. Then called they the man agapn/ was blynne/e faye buto him. & the rofu. 17.1. of the praylet we knowe that thes actu. 12.0 is a lynner. Deanfwered and laybe ether he be a fynner or no/3 can not me thyringe am I fure of/that I was eland now Ife. Then sayd they bu m agayne. What dyd he buto the? opened he thyne eyes? The antwes dem. 3 tolde you ryght nowe/herde not what wyl peheare it agayner

30h.7.D.

myl pe allo be hys disciples. Then a tedther hym/and fapde: Thou artel Discopple. We are fure that God in with Moles: As for thisfelowe/wel

we not whence hets.

The man answered and lapbe h them: This is a maruelous thrnge/ pe wote not whence he is/and he had pened myne eyes . for we knowe Bod heareth not the fynners:but pf man be a fearer of God/a Both bigi him heareth be. Sence the worlde be was it not herbe that one man op the eyes of one that was borne bly If this man were not of Bod hem haue bone nothing. They answered fayd bntolym: Chou art altogether ne in fpnne/ and teacheft thou be! they thauft hem oute.

Jefus herbe that they had thrul oute/ and whan he had founde he Capo bnto hym: Beleueft thou on the of Bod : Deanlered and lapo: 20 who ig it that I mrght beleue on Math. 26.f Jefug favd bnto hymis Thou hall hym/and be it is that talketh with me fapte: 2 OKDE/ 3 beleue . A

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And Jelus layder 3 am co tudgemente in to thyg worlde/that whiche fe not/ inyghte fe: anothat whiche fe/mpghte be made blynde foine off the tobarples that were hom/herde this/andlayd buto how we then blonde allo? Jelus layb 30ha.15. c. them: 3f ye were blynde/ye thul ue nolynne. But now that pe lapel

Mar.14.g 30ba. 4.D.

## perfore poure Cynne remayneth.

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Bloke boon the is. Chapter.

am come to tubgement in thys onla.) Though Chift oure Saucoure empne. Johan. rij. but to faue as many beleue in hym. Joh.tij. pet to the bus eleners he is come to indgement:for as eis the boapfpinge of many/fois he the ellof fuch as respit hys ware. Luce.ti.

he.p. Chapter.

Erely berely 3 laye bnto pou/ he that entreth not in at the bose in to the Chepfolde / but clymmeth by fome other way/ belame ig a thefe and a murtherer But e that goeth in at the boze/isthe thep: erbeofthe thepe: to hym the porter omuch and the thepe here he bopce/ Johan.8. b indlebeth them out . And whan he hath entforth his owne thepe he goeth beer know his borce. As for a ftrainger pep folowe hym not/but flyefrom hym: of they knowe not the boyce of Grauns erg. Thys pronerbe spane Jesus buto jem/but they bnderstende not what s as/that he layd buto them.

Then lapbe Jelus buto them agapuet lerelp bereip 3 fape bato pon: 4 3 am 30ha.14. be doze of the Chepe . All they that are onchefore me/are theues and murthu ers. But the thepe herkened not bato dem. I am the doze. If ony manentre in

by me/he thalbe laued/ athall goin an oute and fynde patture. A thefe commet not but faz to feale/kyll/and beltrope. amcome that they myght have lyfe/an haue ti more abundantly.

Eyec.34.D. Mich.s.a

2. E(m. 2.D

##lat.II.e

Luce. Io.C.

Jam a good (hepheeb/ thepherde geneeh hestyfe for the thepe but anhyred feruaunt/ whichts not the thepherde nother the thepearehig om Cepth the wolfe communge and leaved the thepe and flyeth: and the wolfe cal thed and frattereth the thepe. but theh red feruaunt fipeth: becaufe he is anh red feruaunt/and careth not for the the pe. Jamagood (hepherbe/ \*and know mpne/and am knowen ofmpne. & £um as my father knoweth me/and I know \*mar.10,e the father. And &3 genemp tyfe for m Thepe:and I have pet other thepe/which are not of this folde/& thole lame mult I bryngealle and they that hearmy bor ce:and forberelhaibe oneffoche e om thepherbe.

Therfore both my father loue me:bb caule I leave mylyfe/ that I maye take tt agapne. Do man taketh w,frome: but I leave it off my felfe. I have power to leave it/and have power to take it again Be: th's commaundement have Irect ued offmy father. Then was ther differ fron among the sewes for the le lapuges

Math. 9.1. Marc.z.c. B.c.9.b.

& Manyof the faybe. De hath the benel and is madde/why heare pehm: Other 730h. 7.D. fapb. \* Thele are not wortes of one that es pollelled/canthe benell allo open the eyegoff the bly be:

2. mac. 10, biff & It was the Debicacyon of thetem

leat iceulalem/ & ft was wenter/& Teas walked in & Salomons pouche. The g. Reg. 6.8. rame the ie wed counde aboute him/and Taybe buto hym. Bowe longe boeft theu ake be boute? pft thou be Chrifte/ tell og planely. Jelug answered them. I told ou a pe beleue not/ athe washes that Tho in my fathers name beare wytnelle ff me. But pe beleue not/becaule pe are notoff my thepe / as 3 lapbe buto pout. Mylhepe hearemy boyce/and 3 knowe

jem/and thy folow me/and 3 geue thes enerlastynge lyfe/and they Chall neuer perpfhe/and no man shall plucke them oute off my hande. My father which gas uethem me/ is greater then all/and no non is able to placke them oute off my athers hande. 83 and the father are Joh.14.42 one. I Then the tewes take by Bones and. IT.c. gapne to Rone hym. Jelus answered & Joh. 8.e the. Many good workes have I thewed oufro my father/for the which of them

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The ieweganfwered him and fayde. for the good work take we from the not wbut tor theblafphemy/ & because that Tohan. C.b. thou bernge a man/ makelt thy felf Bod Jeluganfwered them. Is it not wrytten apoure lawe Thave lapd/ peare Bod holal 81.2. bestyfhe call the Bodbes/ butowhom the worde of God came (and the Scryp. ture can not be broken) lave pe then buto hym whome the father bath lanceps Mat. 26.9 feed and lente in the worlde / thou Mar. 14.9 blasphemelle Bod: because 3 saybe/3 Luce. 22.6 am the sonne off Bod. Lyft 3 de not & Job. 9.4 the worker off my facher/belene menor and. 14. c.

but pf 7 Do them/then (pfpe beleue not me) petbeleue the workes/that pe maye knowe and beleue that the father is in me/and 7 in the father.

Math. 21.e Hart . z.a.

Johan. 7.b. ± 30ba.1. c

They wente aboute agayne to take hym / but he escaped oute of they ham Des/and wente awaye agayne beyonde Jordane / in to the place where Thon had baptyled before/and there he about And many came to hym/ and laybe: Thou Johan.3. b. byo no tokens/ but al that 3hon fpake of thys man/ig true. And many belened on hym there.

our words at

( A good thewherdegeneth hys in fe forthe (heve) Iff perfecucyon or trous ble be bone onelvets the mynyftergot Bods worde/and not to the flecke/then maye they five the mairce of typaunted according to the true worked of Chill. Mathei.r. But pft that firenge aware were the beltrucceon of the fleche/am we with oure abydynge myght with flan be the came by the worde off Bod/dout les we ought to gene oure lynes for the brethren 1. Johan. iff.

There Chalhe one flocke and one Chepeherde.) That is to Care/there Chall be one churche or congregacpon/and one farth of all fuch as beleue/whether they be Beythen or Jewes: not that all the Zewes orall the Derthen Challconner te/forthere thall aplibe weder amonge the come. Math. rin. But the fe wordes off Chilfreagre buto Cupphas prophe tye, whiche he spake oute off the holye most as the Enangelysterpoundeth (th and faveth/that Telus was forto byefer he seople ( namelye of the Jewes) and notfor them onely, but that he thulbe ga ther together the chyldren of God/ whihe were frattered abrobe Johan. 1. fos chufte is oure peace/ whiche of the 3es wegand Bentples hath made one/# 620. ken bowne the wall that was a ftoppe betwene them. Cohe. it. M. Chap'er

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ber lave one fycke/ named Las sarus of Bethania/in the town of Mary & hyz fyller Martha.

(It was that Marve whiche Luce. 7.D. mounted the LOKDE with own tment and dired has fete with has heer/whole bother Lazarus lave (yche.) Then fent mg lofters buto hpm/and lapde: LOK. oc/beholde he whom thou louelt freth beke. Whan Jefus berde that/he fapde: this fychenelle is not buto death/but on the prayle of God/s that the some Johan. 9. a bod mare be prayled there thorowe. selus loued Martha and hyz frier/and lasarus. Nowe whan he herde that he mslycke/he abode two dayes in the ne where he was.

Afterward land he buto his disciples etbe go agayne in to Jewipe. Bis Dil Dieg faphe bnto hpin : Matter /4 lately Johan. 7.6 old the Jewes have Koned the/a wolt 8.c.10,6. ugo thyther agapn: Jelus answered: ethernot twelfe houres in the daye? that walketh in the daye / frombleth st/for he legth the lyght of this world.

But he that walketh in the nyght/lio bleth: for ther is nolyghtin him.

This he fpake/andafterwarbe fay he buto them. Lagarus oure frendes beth/but I go to wakehim oute of ac Then larbe his discrples. LORDE he slepe/he that be wel prough. (Dow tt/ Jelug ipake off big beath: but th thought that he had spoken of the bobe flepe) Then fayde Jefus buto them p nelp. Lazarusts bead/ & Jam glab pour lakesthat I was not there/that marebeleueineuertheles/letvs gob him. Then lapbe Thomas/ Wwhicher talled Didimus bnte the bifciples.1 bg go alfo/that we maye bye with him

Thencame Jelus and founde that babiyen in the grane foure bayes alm bye. Bethany was upe buto terufale aboute fyftene furlonges and many the fewig were come to Martha & rp/to comforte them ouer they rord Come when Martha berbe that Te rame/thewente somete him : but &

Lat ftyl at home.

Then lapte Martha buto Tel \* Londe/pftthou habbeftbenet mp brother had not benedead:but me thelette i knowe al fo/ that what for then areft off God that God wyl gent the. Jelus layde buto her. Chy brot iball ruse agayne. Wartha Cayde t him. I knowe that helbal rple agapu the refurreccyon at the last daye. It Taybe buto her . Jam the refurrett seb. 14. a. and the tyfe. The that beleueth

Rom. I.b. me/fallyue/though be werdead ale

Blath. 9.6 Clarc.ce. Zuce. 8.f.

30h.20£

Jebir.b.

who foeuer frueth and beles 300.3.b.o.8 eth on me/fhal neuer dye:beleueft thou this fhe lapbe buto bim. pe 2010 0/ Theleue that thou arte Chrifte the fonnot God/ whiche thulbe come in to the voilde.

And whan the had fa yd this the went pewaye and called Mary bye lyfter fes redyand lapbe. The Mapter igcome ab calleth for the. She/whan the here ethat/roft bp qupclp/acame bito him: in Jelus was not yet come in to the tonne:but was yet in the place wher Mar hamete him. The iewes that wer with tem the house and comforted her/wha erlawe Alary that the cole by hapite and went out they folowed her & fard She goeth to the grave to wepe there.

cc)

Nowe whan Mary came where Jes swas and lawe hym/ the fel downe at fete and fayer. 2 Oh DE/pf thou Joh. II.c. Deftbenehere/ my brother habe not me beade. Whan Jelus lawe her wepe the tewes weppinge also that came thher/ he groned tu the sprete/ and slowe writen hym felfe and faybe. there have ye layed him? They layde. ORDE/come and fett. And & Jefug epte. Then lapbe the tewes. Beholde/ he loued him. But fome ofthes fapb ide not he whych opened the eyes e blynd hane made allo the thisma bnot haue byed: But Jelus groned ninhimfelfe/ & cam to the grane/it acaue ga fone laped on tt. 3 efus tiake away the Cone. Marthathe ly tof him that was beadlayd buto him

Luce.19.04

Loft DE /he fignheth already/ forh hath bene dead foure dayes. Jelus faye bnto her: Sayd I not buto the/that per thou byddeft beleue/thou fhuldeft fenglopy of Bod?

Then toke they away the Cone/what the dead laye. Jeins lyfte by his eyes/fayd: father I thanke the/that thou his herde me. How be it I knowe that the heavel me alwaye: But because of the

.

Joha.12.d. hearest me alwaye: But because of a people that Gode by J sape it/that the maye beseuc/that thou has sent me.

Johan. S.c. be: Lazarus come forth. And the but came forth bounde hand and foote with grane clothes/ and his face bounde with a naphyn. Jeins laybe buto them: Lor

Johan. 7.c fe hym and let hym go. \* Many now the Jewes whiche were come but for ep/and fawe what Jesus Lyd/beleneds him. But some of them wete they was but the pharyles/and to them we

Jelus hadde done. 44

Mat. 26. a Then the hyghe preftes and Mar. 14. a pharples gathered a concell and land Luce. 22. a Uhat do we? This man doth manna plaim. 2. a kens. If we let him go thus all menus Act. 4. b. beleve in hym: The that the Koman \* Dan. 9. b come & take aware our e londe & people

But one of the named Capphas/which was hygie pieke the lame yeare far buto them: pe knowe nothynge/ not joha.18.6. confydie pe ony thynge at all. A Itish rer for by that one mad bye for the people then that all the people shuld peeply.

This spake he not of himselfe buth

me yeare/he prophecyed: For Jelus was to to bye for the people and not for the people onely/but that he fould gather to ether the chylbren of God/ which were attered abiobes from that bave forth mey tokecouncel/ how they myghte put him to beath. Jefug walked nomote on & pamonge the Jewes /but wente frome thence in to a coutry by the wyldernelle macpipe called Ephiaim/and there had behig beynge withits billiples.

The Tewes fafter was nye at hande and ther went bope many to Jernfalein oute of that contry before the Eafter/ to purifye themfelues. Theu flote they bo and ared after Jelus/ and fpake amonge themfelues in the temple. What then! hepe / that he cometh not to the feate:

the highe preftes and pharyles had Johan. 9.0 genen a comauntement/that yf ony man brewe wher he were he fould fbeweit! that they myght take hym.

Blok boouthe, ri. Chapter.

(Liho foeuer tyueth and beleueth onme/Chall neuer bye.) It is appoynted bato men/that they that once byecozpo tally. Debre. ir. But who to heareth the wordes of Chart and beleuerh the hart merlattynge tyfe/e that not come in da parpon/but from this corporali Death he affeth to eternally fe. Johan. b. and that leuer Dye the enetlattynge beath/winch isperpetnall dampnacyon/and is called the fecombe beath, Apora.ti.

The relichances

Mat.12.b. Marc.z.a. Toba. 10.D.

Johan. 7.

Effat. 26.8 Mat.14.8 Luce. 22.8

Trebaves before Katter can Jelug bato Bethanp/wher 1 sarus was dead/who Jelus n fed bp feo the bead. There the made him a lapper/ & Mart ferned: but lazarus was one of theth Luce. 7.D. fat at the table with him. & Then to Mary a pounde of opntementef pure coftely Marbus/and anoyated Jelust se/and bryed hisfete with hytheere:th

tement.

Then lapbe one of his bilitples/In das plearioth Symons Conne/ which afterward betraped him. With was no thys opntement folde for thre hundren pens and geden to the poore: this fapt be not that becared for the poore! but because the was a thefe land had the bagge/and bare that which was gener Then laybe Jelug. Let her alone/thu bath the kept agaynte the Dape off mi burpenge for the poore have ye always

house was ful of the lancour of the on

Met. 13.6

Then much people of the Jeweghal knowlege that he was there and they me not for Jelus lake only: but allo that they myghte fe Lazarus/ Swhome he had rapled from the beade. But the hy Oretes were adupted to put Lagaru to wath alfo: because that for hig fakemi ny off the tewes wente awaye/and bel ued on Jelug.

with you:but me haue pe not alwaye.

Joha, II.c.

Hath.11.a

\* Upon the nexte Daye/much people Marc. II.a whiche were come buto the feate:what Luce.19.c. they herbe that Jeing came towarde 30 sufalem/they toke braunches off palme

rees/and wente oute to mete brin/and med/ Pollanna Blelled be he/that Wal. 117.6 mithe name off the LORD & commeth mo robe theren/ag it is weytten fea Elap. 62.c renet then bonghter eff Syon: beholbe/ pacha. 9. b. hybynge cometh rpbyng bpon analles de Deuerthelelle/his Difciples bnter hobe not thele thynges at the fyrite:but when Jelus was glorifyed then remem offhm/and that they had bone luch then

The people that was with him wha becalled Lagarus oute of thegrane and myleb bim fromthe bead/comendes the retetherfore the people metehin/beran le they berde that he habbe bone fuche a myracle. But the Dharples faybeamon them felues . ye fe that we prenayle othynge: behold/al the wortherunneth

after bym.

There were certapne Brekes (no z. Reg. 8. f. mongethem that were come uppeto Je Actu. 8.c. malem to worthrope at the featte) the Ame came to Whilpppe which was Johan. I.e. f.Bethlayba/out of Baltle/and prayed in and lapbe. Spr/ we worde farme le lus. pohtlypperame & tolbe Andrew. adaque philpppe and Andrew tolte flug. Jelugantwered them and lapbe.

The houre fscome/that the fonne of Johan. 12.3

mmuft be glortfyeb.

Creepte the wheate come fal into the Elap. 53.6. found and bre / itabpoeth alone: but yff I. Collis. B byel it bryngeth forthe muche frute.

ABD.IT.A.

Etath.Io. Zuce.g.c and.17.D.

the that loueth his lyte/thallofe its Marc. 8.e. be that hateth hig lpf in this w That kepett buto lyfe euerlaftynge. that wyli ferne me/let hym folower And where Jam/thereshall mp feru be alfo: and he that ferueth me/ himi my father honoure. 34.

Mat. 26.D. Mar.14.B

Mow is my foule heup/& what! I laye ? father/ helpeme oute of the Luce. 22.c houre. But therfor am 3 come in to houre. father/glottipe thy name.

Then came ther a boyce from hea I have glostfred it and well glosif agayn. Then laybe the people that ! by and herbe: 3t thombseth Otherla An angel spake buto hom. Jelus and Johan. II.e red and fapte: 4 This bopce came n canfe of me/butfor pour fakes.

Johan.z.b and.8.c.

now goeth the tudgemet ouen worlde / nowe that the papere off worlde be thruit out And I wha! lyfte by from the earth / wyll Diam into me. ( Butthis he laybe to fign what Death he (butte Dre.) Then and red hym the people: Wie haue hem Mal.1098 thes lawe that Chrifte endureth fo uer: and howe layed thou then that Danie. 7.4 fonne of man mult be ipfre bope ? W to this fonne of man?

Elay.ob. Miche. s.a. #Æphe.s.a I.tella. s.a.

Then lapde Jelus buto them: lyghte is yet a lytle whyle wyth walke whyle pe haue the lyght , that Darknelle fall not boon you. Bethat Beth in the Darknelle / woteth not Johan. 8.b therhe goeth. Beleue peon the # whyle pe hane it /that pe mape be chyldren of lyghte.

Thelethynges lpake Jelus and berted awaye/and hyd hunlelfe frothe. bthough he had done fuch tokens bethem/ yet beleued they not on hym/ the lavenge off Elay the prophete whee be fulfylled / whiche he spake. LORD/who beleueth ourepreachyn Elap. (3.a. Hoto whom is thearm of the LOR. Roma, to.c e opened: Therfore coulde they not lene: for Elay land agayne. We hath Elay. 6.b. mbed theyr eyes/and hardened theye erte that they shulbe not se with they's aldebe converted: and he thulde heater this tayd Elay/ whan he tawe his mand fpake of him.

neuerthelele/many of thecheferus 30ha.7.c. esbelened on hym: but because off the hartles/they wold not be a knowne of dete they thuibe be ercommunicate: Joha.g.c. in they loued more the peaple with \$300.5.0.

m/then with Bod.

5.00

Jelugerped and lapbe. Bethatbeles thon me/ beleueth noton me: but on athatlent me. And he that leyth me/ mhum that fent me. F Jam come de in to the worlde/that wholoener 8.6.9.8. leveth on me/lhulbe not bybe in Darke tand he that heareth my wordes & meth not/3 mbgehmnot: wfor 3 am tome to subge the worlde/but to lane worlde. He that refused me/& receas not my wordes/ hath one alreadye mogeth him/ nthe worde that I ha. Deut. 18.c. thenthat that tudge hun at the latt Pfor 3 haue not fpoht of my felfe/ Boba. 16.b. metather thatfente me/ hathaeuen

Johan.z.c

meaconinauntement what I builte be and fave. And I knowe that I his common to his comm

Cloir bronthe, sig. Chapter.

world ec.) That is he that can be come to tole this temporal lyfe for Christan his worde/shall lyne for ener. Mathen Enarchin Luce. ex. ring. rbig.

inlyng) Christ speaketh not here of the law of communication that there of the law of communication that there of the law of communication that there of the law of communication in the law of enel doers/and preacheth dapname is. Copinth is, But Christe speaketh the communication that his heaven father gave him/to preache the Gold but the poole/ to heale the contigue hart. Ac. Elay. by. Luce. sig.

The end. Chaptee.

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Efore the feate off Catter/w

Jelus knew that his tyme w

come/that he shulde departs

off this worlde but the fath
as he had loued his whiche were we

worlde/even so loved he them batt

Mat. 26.D. ende. And after supper/a whan the Mar. 14.b uelhad already put in to the harteof Luce. 22.a das iscarpoth Symonssonne/to bether him. Jesus knowpnge that the fath

Math. II.e had geuen al thynges in tohis hand Luce. 10.c. and that he was come from God & we onto Bob/he tole from fupper/a laved afbbe bis bpper gamenteg/and toke a towel/& aprede it aboute him Afterwats be poured he water in to a balen and be nune to walke the disciples fere and beyed thein with the lowel that he was

erteed withall.

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Then came he bnto Symon Deter/& the fame fapde buro him. \$ LORDE! halt thou walhe my fece. Telus answes mandlapde buto him. What 7 be thou knowel not now: but thou shale knowe überafter Then laybe Weter bnto him Thou thatte neuer wathemy fete. Jelus miwered him. & 3f 3 walh the not thou wall. 50.8d halthane no parte with me. Simon We me lapoe buto hum. Lond not the fete mely:but the handes also & the heade.

Jelugiapo bito him. Bethat is waen neveth not/laue to washe the fete/ Misclean enery whyt. And reare clea misbut notal. for he knewe his betray Johan. 6.43

stherfore layd he/yeare not al cleane. now whan he had washen theyr fetaken his clothes/ he fat him downe pue e land buto the. Wote pe what I ne bone buto pour pecal me Matter ORD/E pelaye cyght thecin: for lo 3 lyk I the your LOKD & stiatter ha walhen your fete/peought allo to wa ensample/that pe shuid bo as I haue 1. 10et. 2. 16 le buto pou. A Clereli berely Jlay bu ou: ftheferuanne to not greater the Afat. To.t. thatfen: him:pepeknow thefe thing Joh.15.b. leded are perfe do the 3 speakenor smath. 5.1

Alath.3.6)

and.16.2.

of you all. I knowe whom I have cholen but that the Cerpture myght befulfplie ofa. 4 o.b we that eateth my bread hath lyft be 30h.14.c his heleagayna me. \$ 3 tell fe pou now before it come that whan it is come u palle/pe mape belenethat 3 ani he.

Mat.To. c.

W Gerely/berely 3 fape buto pou. be Marc. 9.b. that receaueth whom 3 lende/receauet Luce, 10.b. me:and he that receaueth me/receaueth him that fent me. Wha Jefus thus lay be was beup in fprete/and tellifyed an Mat. 26.b. lapbe. Therely/berely I lave butoya

Luce. 22.a the bilciples laked one bpo another/an 1.36h. 2.c werein Doute off whome he fpake. 18 Actu. 20. D. therwas one amonge his bilciples/the

Icaned at the table on Jelug bolome whome Jefug loued/to him becken Symon Deter that he thuibe are/w et was of who he spake: for the same! ned boon Jefug breff and fayb bate bi LORDE who is it? Jefus answert It is he buto whom I byppe the fopp andgene it . And he bypte in the lopp egane it buto Judas istarpoth Sym fonne. And after the loppe the Deuella red in to bym.

TAR

por Be

3eb. 20. a.

Then lapde Jelus bnta hom . The thou doek / do quykly:but the lame w noman at the table/for what intent laydels buto him. Some thought (fo) muchas Judas Thad the bag)t Jefus had lapt bute him. Bre thatis ceffary for by agapust the teaste: out be fhuid geue fome thringe bute thep e. Whan he had receaued the Coppe wente out unmet party / # it was ny

309.12.4.

Whan he was goneforth/Jelus labo now is the foune off man glouffred/ Joh. Th.c. Bed is glozifped in him. 3ft God begle and.17.4. rifyed in hym/thefhal God gloufre him alfo in him felfe/ and Aranght wave that be glouffrehim @ Deare chylbre 3 am peralptle whyle with you/s yelhal le Joha. 7.0. he meand (as 3 faybe bato the Jewes and. 8.b. whether 3 go/ thythercan pe not come Anew comaundemet geue 3 pon/that re lone together/ as 3 haue loued you thatenen fo pe loue one another. By 1. Joha. 2. mis that enery man knowe that peare and . . b. mybiletples/pfyehane loue one to ano ther. Symonoterland buto bem. LOR be/ whyther goeft thou? Jefus answe ted bym. Whyther Ige then cantt not fo owe me now: but thou fhalt felowme 30ha.21.b trafter. Deter layd bute hum. 2 OR tmat. 20. DE/wbycan not folowe the hower 7 Harc. 14. wplgene my lyfe for thy lake. Jelug and Luce, 22.6 wered him. Wylt thou gene thy lyfe for my lake: Clerely/verely 3 layebuto the 30h.18.6. The carke fhainot crowe/ tylthou bas edenyed me theyle.

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30ba.14.64

Blofe byon the Kill Chapter,

(Judas had the bagge) To have oncy is no evel thy nge in it felf/except mabulett/or letthyne harte bpon (t/ enerycreature of Bos is good. 1. Tio.inj. Where as Chrift now in the.ir. papter of Luke forbybbeth his Spotts to take ether frafte/fryppe/bread/og oney with the by the wave: he wylnot te them careful for wouldly thynges/ they hynder the Golpel withal. Ele makethit no matter/whether they has a faffe an no/whether they bane mone with them/or no.

The rilli. Chapier.

Ab he lapte buto his difciple Let not poure harte be afrape pf pe beleue on God/then bele alfo onme. In mp fathers her are many Dwellynges:pf it were not 7 wolte haue tolbeyou. 3 ge ton pare the place for you. And though 1 to prepare the place for you/ pet wy comeagarne e receaue you buto my Johan. 8.b fe/that ye maye be wher 3 am: @ @ m ther 3 go ve knowe/ and the wave h me re alfo.

tobā.I.a. and.II.c.

toh. Io. C.

foban.z.e. 7.b.8.c.

12.4.14.6

Thomas lays onto him. LORD knowe not whyther thou goeft and can we knowe the waper Jelus laph to bim. I am the wave and the truck the & lyfe. & Domancommeth to the ther/but by me:yff pe knew me/ yel 1 10h. 6.e. we mpfatheralfo. And from henceft pe knowe him/and have fene him. 10 ipppe lapde buto him. LONDE/I bs the father/and it fuffyleth bs. 36 Capbe bnto him. Thug longe am 3 w pen/andhaft thou not knowenme? lippe/bethat levth me/levth the fat and how lavelthom then/ thewe by father ? Beleueft thou not that # in thefather/& that the father is in a the wordes that I fpeak bute you lespeake not 3 of my felf:but ther that Dwelleth inme/he with the

hes. Beleueme that I am in thefat

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and that the father ig in me:ot elgbelene theleeft for the warkes lake.

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Herely/verely I fave bute you. De hat beleveth on me/that bo the workes that I bo and that bo greater then thele to 3 go to the lather . And what foeuer Rath. 21.c peace the father in my name/ that wyll Marc. II.C. 300/that the father may be prayled in tob. 15 ... belonge: pff peace ony thyng in my na and. 16.6

pft pe loue me/ kepe mp comaun ementes: and I wyl praye the father/ mbhelhall gene you another comforter bat be may bybe wyth you for euer/eue be sprete of trueth/whome the worlde annot recease: text feyth him not/nos erboth it know him/but pe know him the abydeth with you / and thatbe in must 3 wylinet leauepon cofortelelle: Mat. 28.6. come bute you. Itis petatptle whyle hen that the worldle me nomore: wbut toh. 20.b. that feme: for 3 tyue/and re that yue c.d. 21.a.b In Inthat Dape that pe knowe that 3 in the father/and pernme/and 3in & De that hath my commauntemen Joha. Ica. sand kepeth the3/ the same is he that a toha. 5. a. meth me:and he that loueth me/shalbe med of my father/and 3 wpil loue hym wpilhew men ownfelf bato him. Judas land buto bi (not the if:acroth) Actu. 15.6. ORDE / what is the caufe then that 08 on wplt theme thy felle buto by and

in at buto the worlde. Jelug an (wered andlaybe buto hym. the that loueth me / well kepe my the me my lone him/and twyli come butobim/aud wyll mais

our dwellinge with him. But he that lo ueth me not hepeth not my layenges.

Johan.3.e. # And the worde that ye hear is not my

12.f. 1 4.a This have Ispoken buto you/ while 3 was with you: but that coinforter cul

Actu. 2.a. | the holy gootly whomemy father that 2. Tim. 1a. | the holy gootly whomemy father that 2. Tim. 1a. | tende in my name/ be that teathey on \$\frac{1}{3}\text{oh. 16.b} | at thyinges/ and bryinge at to your event beaunce/what to ever 3 have tolde you we rou: 3 seare but o you/my peace 3 go we you: 3 seare but o you as the work degenety. Let not your charte be troubled/nother let it be a frayed: ye have her

Johan. 13.b ther: for the father is greater the 3. 4 and 16.a. now have 3 told you before it come/that

whan it is come to palle ye maye below. Here after wyll I not talke much ewith you: for the k prince of this worlde comments and hath nothinge in me: but that the worlde may know that I lone them ther: and as the father bath community

me/fobo 3. Arpfe/let bage.

De that 3 faybe buto you: 3 co/ and come

3eh.12.d.

Bloke beanthe. znil. Chapter.

place in it selse is prepare the place.) The place in it selse is prepared from the bogynnyng of the world. Math.xx.xxb but but o by it is not prepared/as longe as we our esselses are not ready. Wherepre Christ by his death hath prepared/bs/st made by mete to inherve the place/and to take possessyon of the dwellyng in his sathers bouse.

The lather that Dwelleth in me.) Secaule the father/the lonne/4 the holy erfor is the doping of the workes after o fem time to one fom tym to another.

The. Th. Chapter,

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Am a strue byne/ad myfather Eccli.24.

igan bufbandma Euerybraun the that bryngeth not forth frui te in me/fhall he cut of/ & euery me that beingeth forth fruthal he pour m/thatit mape brynge forth more frute. Aow are ye Mcleane/ because of the wor Joha. 13.6 what I have spoken buto you. Byte pe Actu. 1 4.b mme/æ Iin you. Lyke ag the braunche annot brynge forth frute of itleife ers wielt byde in the byne: euen Conother ralfo/excepte ye abyde inme.

3 am the byne/yeare the braunches. be that aby beth in me / and 3 in him: the me bryngeth forth much fent: for with utme can ye do nothynge. He that abpa ethnot in me / is cafte oute as a byne munche/ and it wrthered and men gas hete bp and cafte it en to the fyre/ @ it Bath. 21.c bitneth. & pff ye abydein me/amy wor Marc. Tic les abyde in you/ ye shall are what ye toha. 14. b. while it thatbe bone buto you. Where and. 16.6. mismy father prayled: that ye brynge who muche frute/ and become my bileis les. Lyke as my father bath loued me m to have I loved you: cotynne in my me. + pf pe hepe my comauntementes John.14. Chalcorynneinmy lone: lyke as 3 ha kkepte my fatherscomanndementes/ indicontynue in big lone.

Thele thynges haue 3 fpeken you/that my tope might remaynemy and that youre tope myght be perfect 30h. 13.D. This is my comaundement/that I. 30h.3.c. loue together/as 7 have loued you. manhath greater loue thento fet his Math.12.e fe for his frende. 3 Je are my frende forth cal 3 you not feruates: for a fem knoweth not what his lorde beeth. & Johan. S.c. 3 haue fayd/pe are frebeg: 4 for al the 3haue herbe of my father/ hane 3 he wed bute you: pehaue not cholen met 3 hauechole you/& orderned penth Ephe.I.a. # Coll.La. ye go & & brynge forthfrute/e that yo frut cotinue that what foeuer yearen fatherin mp name/he fhulbgene it pos This 3 comaund you/that yell oneanother: \* pff the worlde hate you 1.30ha.3.b. then knowe that it bath haved me beb repon:pff pewere of the would: the w be wolde loue hisown. Thow be tt/bell fe pe are not of the world:but 3 haued Cenyoufro the worlde/therfore them De hated you. Remembre my weadeth Taybonto you & The fernauntism Math. To.C areaterthen historde 3ff they haucht Zuce.6.D. fecuted me/they that perfecute you all 3ebā. 13.b. off they have keptemy worde they b hepe yourgalfo. 30bā.16.e. Mutall this thall they be buton formy namestake/ because they know not him that lent me. 3f 3 hab notio and (poken buto thes/then fund they ue no lynne: but now have they noth? 30h. 9. D. to cloake thep: Crime withal. Dethath teth me/bateth my father allo. 3 and.Io.D.

sed not bene amonge them the workes whithe none other man dyd/they shulbe no synne. But now have they sene andyet have they hated both me amp her. Reuertheleffe/that the lavenge icht be fulfplied/whiche is weptten in merelawer Chephaue hated me with polat. 34.c meth who Thall Cenbe pou feo the fa \$ 300.14.6 ther/ even the lovete off toueth/ whiche and . 16.a. procedeth of the father/he Chall teftfpe Actu. 2 a. simes and pe fhal beare wpeneffe \* Actu. La. Motos pe hane bene wyth me fed the be and. 2.0. gnupuge.

enseabe gi. Chepier.

('Je thall beare wytneffe allo ac.) think receased no wytneste of man on is own behalfe. Joh b. for he neded nos But for bolit was necellary/ that the wolles thuld tellifye his trueth to bs.

THE PERSON NAMED IN T

Tight Thanker Bele thynges hane Tlaybe bn. to you/that pe fhulbe not be offenbeb. . They Chall excomunt Mat. To. W cate you: 4 the tyme commeth and. 14.8 at who is ever putteth you to Death/ Luce. 21.6. all thynke that he both feruyre buto \$Acru. 9.4. 600 \$ And such ethynges shall they be \$ 30h. 15ic. wen the father / noz pet me . Butthele \$ 70h.13.0. Priges haur Jiapo bitto you that wha and. 14. C. he tyme cometh pe maye thy nke the con hat I tolde you. He But thele thynges une I not laybe buto you frothe begyn lynge:fox 3 was with you.

But now 3 go bute hom that fe me and none of you areth me wheth goeft thou? but because 3 hane fan the fe thingeg bato you/youre harris of forowe. Meuerthelelle 3 tell you trueth:it is beterfor you that 3 goar for pf 3 generawaye that comforter meth net bnto you:but yf 3 tepattel well fende hem bate pour. And what commeth/he thall rebute the worlde frnne/and of ryabteeninelle/and off gement. Offpme/becaufe they leue noton me. Of cychteouinelle/ba le 3 go to the father / a pe that le mes 30ba.12.D. more. Oftubgement/ becaufe the ce offthis worlde is indaedaiready.

70h.14.c.

BRD.IG.C.

30b.7.d.

it/ whan the fprete offtrueth comm Job. 14.c. & he thall lede you in to al trueth? #30h.12.f. he fhall not fpeake of him felfe:butu foeuerhelbalheare/that that he fpet and he shalfhewe you what is forth me. De Chai glestfye me:fos be Chairm Math. II.e. ue of mone eshal shewe buto you. 2. uce. 10.c. that the father hath is myne:therfor Johan. 3.e. ue 3 Capbe/heihal receaue of myne/ Chewe bute you.

3 hanepet much to lapebuto pom ve can not nowe bearest awaye: bo

Afteralytlewbyle/and pell not le me/and agapne after a lytle wh and pelhal feme:for3 go to the fat Then faybe some of his Disciples at gethem felues. What is this that be peth bntobs. After a lytle whyle/and that not feme and agayne afteraly whyle and ye I hall fe me: for 3 go tol father: Then lapbethep. What igt

at he layeth. After a lytfewhyle? we enet tel what he laveth. Then perceaa Jefus that they wolbe azehim/and lapbe bute them. pe enqupre off thes nge poure Ceines/that 3 fapbe. Afiptle whyle /and pe thall not fe me/ accorne after a tytle whyle/ and ve Il fe me.

tierely/berely Tlay buto you/ve that epeand lament: but the worlde thatre terpe that be fory but & youre forowe Joh. 20.6: whe turned in to tope. \$ A woma wha \$ 56.26.6 emanapleth hath Cozowe/foz hyr hous Brome:but whan the is belyuered of schylde/ the thynheth nomore off the hplhe/for tope that a man isborne in worlde. And now have re loso wallo I wpi le pon agapne/and poure harhall retoyce and youre love Chall no mtakefrom you. And in that daye le are me no queftyon. Whereip 3 laye bute you. pff peare and. 21.a. father oughte in my name/ be fhall Marc.II.c. elt yon . Bether to haue ye ared no. Luce. It.b. nge in myne name. Are/ and pe Chall Joh. 14.b. ane/that youre tope maye be perfect and.15.4. fethynges haue I fpoken buto bon pronerbeg: neuertheleffe the tyme Math. 13.8 meth/that 3 fhall (peake nomere by Mart. 4.4 erbes: but I shall showe you plane mp father.

Inthat daye Chal reare in my name Tay not buto you/that 3 myll pray the father for pou : for the father leifeloneth you/ because pe hane lome/ andbeiened that I amcome out mood. Iwente outefro the father Joh. 20. b

FAUe. Elath. 7.8

and came in to the worlde. Agarne 1 He the wor De and goes the father. Dis bilciples lapbe buto bim. 16c

te now talkeft then planely and fpea no prouerbe. Dowe are we furet thenknowest at thynges/and nedel that our manshulde are the/therfore leue we/that thou cameft out fro col Zeluganlwered thez. Now pe do bele behold ! the houre braweth npe /au me already/that pe fhalbe Ccartered ry man in to his owne and fhalleaue #30.14.b. aione/F and yet am 3 not atone : for father is with me. Thele thynges h

I fpoken bato pou/ that fir me je my haue \* peace:in the worlde haue pe in ble/but be of good comfatte/ 3 haue of come the worlde.

Side spanshe, se. Chauses.

(Offpnne/becaufe thep belene on me.) The world & natural realonk weth nor/that infya lite is fynne/et fayth is righteouthes: therfor well be tultifred a bryue away thepripm with theyrown workes. And this is cause/that the holy good reproueth to as fpnne that is not fayth/ a wpl han condempned by the indgement of fol

The roll Chapter.

thefethyng fpake Jelug elf bp his eyes toward heaut a fapbe. & father the houre ist me/that thou glouffre thy O me that thy fon alfo maye glozifye th Lyke as thou haft « genen bym pow

309.21.c.

acha.13.b. Mat 26.c. Mar.14 b

Biom. s.a.

Joha. 21.e. and.13.a.

gohã.s.b.

eralfiefhe/that helhulbegene eneria ge lyfe to ag many ag thouhaft gene Butthis is the lyfe enerlaltrig/ L. Joha.I.& uther knowe the/ that thou onely art true Bod/ and whom thou hatt lente ins Christe.

thaueglorifyed the bpo earth/at fy Joha. 19.21 hed the worke that thou annest me to 2. Ct. 4.8. and now gloufpe me thon father by neown feite with the glory whiche 3

of ener the world was. I have becla thyname buto the men whome thou edeme from the worlde. They were ne/and thou gaueft them onto me/ &

phane kepte thy worde.

now knowe they/that all thynges atfoeuer thon halt genenme/are oft e #for the wordes whiche thou gas Joha. 4.2 dme/hane Igenen buto them/& they me receased them/ and knowne off a eth/that 3 am come forth from the/es me beleued thatthou halt fente me. 3 are for them/ and prave not for worlde: but for them whome thou 1. 30b. 2.6 ageuen me: forthepare thyne/andall us myne is thyne/ a what thyne is uismyne/and Jamglorifyed in thes nd now Jam nomoze in the world/and ware in the would/and I ome to the. difather kepe in thy name the le/who y haft geuen me/that they maybe Elap, 8,0. iphas we are: whyl I was with the the worlde/3 kepe them in thy name.

ofe that thon gaueftme/hane 3 kent: u none off the is tofte/but that lotte 30ha. 18.4.

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Withat the Elcrypture myghtbe full tpla. 40'b to. But now come I buto the/sthys and, 108.4.

Joha. 14.b. Bap. 2.c. Tipeane in the worlde that they maph us my tope perfecte in them. I have a nen them they worde and the world hateth the for they are not of the world person as Jallo am not of the world peare not that thou shuldest take the

Math. 6.b

30b. 20.C.

oute of the worlder what that thou he them from eucl. They are not of the wide, as Jallo ain not of the worlde. So ctifpe them in thy trenth: thy worlde the creuth. Lyke as thou hate less me in to the worlde: to have I cent the in to the worlde, a for they relates The

ctifre in felfe/that they also may be ctifred in the treuth.

Menerthelete/I praye not for the onely: but allo for those/whiche those they worde that beleue onme/ that almage be one/lyke as thou fathers in me and I in the/that they also may

Bala.3.d.

that thou have leute me. And the gle which thou gauest me/haue I geue the that they may be one lyke as we area I in them/and thou imme/that they me be perfecte mone/ & that the world me knowe that thou have sent me/and have them/as thou have loued me.

Joh.12.c.

thou has generime/be with me when am/that they maye se my glorye/ who thou has generime it for thou has e low me/or ener the world was made. By teous father/withe world hath not wine the but I have knowne the/and se have knowne that thou has sentenand I have beclared thy name but the

Math. II.e. Johan. 15.c and. 16.a. bwpH beclare it: that the love where th thou haltelouedise/mape be inthe TiB them.

Stole sponthe. 1811. Chapter.

(7 praye not for the worlde.) That w fape/3 praye not that thou thatbett cente the doyages of the worlde of the farthfull and bubeleuers. And lo dyboles playe the LOHDE. Mum rof. the welde not turne to the facrifyce coiah. And after the lame maner pia-Dauth alle in the. lbttj . wlaime/ enge: Benot mercyfull bnto them/ troffende of malicyous wyckednesse. forfuch in the worlde as repent and kue. Chait istheya mediatoure/map. for thein and is the Catillaccyon for thep: Cynnes. t. Johan, 4.

The rbity. Chapter.

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than Jelus hab thus foo. ken/he wet forth with his disciples ouer the broke Ce bion/wher ther was a gar ben in to the which Jelus entred a big bisciples But

sthat becrayed hym knewe thepla lo. for Jelus relorted thyther ofte Mat. 26. e. with his diffiples. s flow whan Mar. 14. e shad take buto bym the company/ Luce. 22. B mynitres of the hyghe pietes and tyles/hecame thyther with crethet with lanternes and with weapes. is nowe knowynge all that shulbe spon bym/ wente forth/and lapbe them: Unbom feke pe: Chey antwe

##at. 26. 2 Clar.14.D Luce, 22, 6

red him: Jelied of Mazareth. Jelies lan buto the: 3 am he. Judag allo which traped him/flote with the flow what fug Capo bute them/3 am be:thep wer backwardes/e fet to the grounde. The ared hethe agapn/ Whom leke ve? The layde. Jelug of Majareth. Jelug anli red: 3 haue tolbe pou/that 3 am be. 36 Teke me/then let thele go they way. the worde myght be fulfylled / which Joha.17. b fapb: sof the who thou gauettme/h 3 not left one. Then had Stmon wein fweard/& drewe it out/& smotetheby preftes fernant/s cut of his ryghte and the Cernatites name was Haki

Then layde Jelus bnto Weter: p by thy fweatde in to thy fheeth. Si not brinke of the cuppe which myfa Math. 26 hath genenme? Then thecopany Mar. 14.f. captaque athe officers of the Jewell Luce. 22.0 ke Jefus/and bounde him/andled his wavefylt bute Annag/that wasfa Johan. II.e intawe buto Capphas which was prefte that fame yeare. It was Cam whiche gaue conusell bute the ten that it were good / that one man fo

ope for the people.

As for Simon Weter/he andans disciple folowed Jelug. The same ole was knowne buto the hyghepl and wente in with Jelus in to the h Dieftes valace. But Weter Code w out at the doze. Then that other dill which was knowne but the hygh? wenteout/and spake to the damsell kept the doze/s brought in Deter. U the Danifelthat kepie the Doze/lapob

peter. Arte not thou also one off thes and bilciples: De lapbe/3 am not.

The fernaunteg and offycers fode/ and had made a fre of coales (for it was obe) warmed themfelnes. Weteral-Robe with them/ warmed hymlelfe. thehyghe preft ared Jefus of his biftle les/e of his doctrone. Jelus answered mis 3 have Cpoken openly before the oib: 3 baue ener saught in the fpnago. eand in the temple/whither all the Jes jeg relogteb/e in fecrete haue 3 Cpoken othing. Why areathou me? Arethem hat have herbe / what I have fooke bus them:beholde/they can tel what 3 has faybe. But whan he habbe thus foo mone off the offycers that flebe by/ ote Jelus on the face/& lapbe. Anfive: enthouthe hyghe presele: Jelug ans wered him: pf I haue enel fpoken/then are wythette offenell:but pff 3 haue odlipoke/ why unytest thou me? ind annua fente hym bounde buto Cay ag the hyghe preft.

Symen Weter Gode and warmed Mat. 26.g mille. Then fayte they botto him. Art Raar. 14.9 thou one of his difference: De denved Luce. 11.0 blapde: Jam not. A leruant of the hyepickes/a kynlina of him whole care methad impte of/lays butohim: Dys

If the in the garden with him? Then Weter benyed agagne: 4 And seditaly the cock crewe. I Thenled Jelus from Capphas into the com mehall. And towas early in the moze Luce. 23.8 ige. And they the felues wente not in the commune hallest they thulde be bee

3ohan.7.b

Tere. 20.8 Cat. 26. a Actu.23.8.

Johan.13.D tmat.278 Marc.14. a fyled/but that they might eate the wat callambe. Then wente 10 place out bno them/and Capbe: Wihat acculaceon bipm de reagapuit this ma: Theyaniwered and lapoe beto bym . If he were not a eueldoer/wehad not belynered himba to the . Then fapte Pylate buto them. Cakepe him/and indge him after your lawe. Then laybe the Jewes but bym. It is not lawfull for by to put ony man to death: that the worde of Jelus myah befulf, lied: which the spake/ whank fignified/what death he shulde dre?

30ha.12.b.

Atat. 27.b Marc.15. a Zuce. 23.8

Then entred 10 plate in to the com mune hallagapne/andcalled Jelug/an lapbe buto bom. Arte thon the hongest the Jewes ? Jelus antwered: Savell thou that of thyleife/or have othertola

tt the of me?

applate answered. Am 7 a teme? Th people and the hyghe preftes banebel uered the buto me. What hatte thould ne: Jelus anlwered : Alp hyngdomel not of this world. If my kyngdom wer of this wo:10/mp mynifters wold fre therfore/ that 3 thulbe not be belyuen buto the Jewes. Wout now is mpk wme notfrom hence. Then Capbe 107 te buto hom. Act thou a kynge then? fug answered. Thou saved it/for 3 m kynge. for thyscause was I bome! tamin to the world/that 3 shuld tells the trueib. Who focuerts of the true heareth my boyce. Wylate fayd buth Lubar is the trueth? And whan hel layde that he wente oute agayne to Mat. 27. e tewes/and Capo buto them; of tynden

Joha. 6.b.

eter and Thomas which is called Di mus and whathanaelet Cana a cytie Hoban, I.C. Balite and the formes of sebebeland ontherothis biliples. Spinon wes mayb bato the: I go a fylhynge. They De onto hom. We also wyll go upth he. They wente out and entred in to a he they nothynge. But whan it was owemorowe/ Jelus fode on the thore. this disciples knew not that it was eing. Jefug fapd bucs them: Chyldren/ me ye onythynge to eate: Thepaniwe mbim. no. belapbebato them: &Call Luce . 4.8 at the net on the ryght lyde of the lhyp wand pe that fynde. Then they call out broldeno more drawe it for the multube of fylhes. Then layd the disciple whom Jelus loued/buto weter. It is Johan. 13. C MLORDE.

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Whan Spwon Weter herbe that ft as the LOKD/he grided his mantel bout him (for he was naked) a fprange no the fee. But theother describes cas e by Chyppe (for they were not farce omionde/but as it were two hundreth wites) and they drewe the net wyth tiphes. Now whan they were come inde/thep lawe coles laped/andfplb mon and bread. Jeing layd buto them Signige hyther of the fylhes/thatpe Luc. 24.0 tetaken now. Symon weter Repped m/and brewe the net to the londe/ful greatefplheg/an hundzeth & threand tipe. And for all there were to many twas not the net broken. Jefus fapde bnto the: Come/e byne,

But none of the disciples duritare him Who arte thou. For they knewe that a was the LOKOE. Then came Jelus and toke the bread and gave it them: and the fysh likewyle. This is now the thyp de tyme that Jelus appeared but o hys disciples after that he was cylen again

from the dead. It when they hadde dyned/ Jelus

laybe buto Symon Peter: Symon Johana/louest thou me more then theleder the laybe buto him: yee LOKDE/then knowest that I lone the. He saybe but hym: fede my labes. He saybe but hym: fede my labes. He saybe but hym: gap ne the seconde tyme: Symon Johana louest thou me? He saybe but hym: yee LOKDE/thou knowest that I loue the. He saybe but hym: fede my shepe. He saybbut o him the thyrd tyme: Symi Johana souest thou me? Peter was son verause he sayb but o hi/louest thoum! And he saybe but o hym: \$LOKDE/thou knowest that I sone the. Jesus saybe but hyme

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30ba.16.D.

30hā.13.d.

Octu.IL &

fepe my shepe.

\*\* Uerely berely I sape but the: Whith thou wast younge/thou gyzdedest thyself and walkedest why ther thou woldes.

\*\* But whan thou arte olde/thou shalls stretche forth thy handes/and another shall gyzde the /and lede the why this thou woldest not. But thy she sayde signifies with what death he shuides wife sod.

bnte him: I foloweme. Deter turne bym aboute / and lawe the Diffiple los wynge/whom Jelusloueds which also Johan.13.ti
leaned byon his breftat the supper/ and
syde: LORDE/ who is it that betrays
eithe?) Whan Peter sawehim/he says
bedute Jelus: LORDE/ but what hat
hede: Jelus sayde duto hym: If I wyli
hathe tary tyll I come/ what is that to
he: folowe thou me. Then wente there
out sayenge among the biethiem: This
whiple dyeth not. And Jesus sayde not
into hym: He dyeth not/ but: If I wyli
hathe tary tyll I come/ what is that to
he: Thys is the same disciple/ whiche
telifyeth of these thruges/ and wrote
these thruges/ and we knowe/ that hys
thrumony is true.

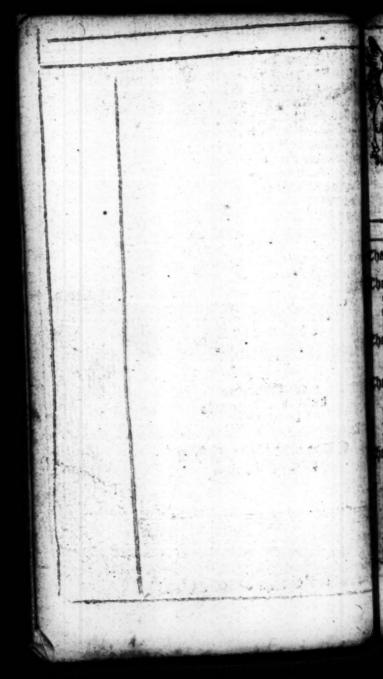
Cher are many other thynges alfothat Jelus dyd/whiche yff
they shulde be wrytten
enery one / Jsuppole the worls
be shulde
not
contayne the

The ende of the Bospett of Saynt Ihon.

be wirtten.

30hā.10.0.







wrytten by S. Luke the Enangelia.

## Tinasche Actes confepne.

hap. f. The alcention of Chift. Alashing is cholen in the flead of Judas. thap. if. The communge of the holve good. The fermo of peter before the congregacion at Berulalem/ & the instreale of the fattfull.

hap. Us. The halt is reassed to his fe te. Heter preached Christ batto the

people.

hap. Alf. The Apolles are taken and brought before the councell. They are forbybben to preache/ but they turns them but o prayer / and are more obesident but o God then but omen.

and Sanhira is pumplied. Afractes and Sanhira is pumplied. Afractes aredone by the Apolites / which are taken/but the angel of God bipngeth them out of prelon. They are brought before the councell. The lentence of Gamatici The Apolites are bet/they beiogle untrouble.

Chap. bj. Winiters (of beatons) and ordened in the congregacion to bo les upte in necessary thonges of the bot that the apostles may wayte only the worde of God. Steue is accused

Chap. bij. Steuen maketh answeres his accusació/ rebuketh the harbin ked Jewes/e is koned buto death.

Chap. viij. Saul perlecuteth the Ch fte/The Apostles are scatered abu 10hilip cometh into Samaria. Sa Magus is baptyled/he bystembla 10hilip baptyled the chamberlays.

Chap. ir. Paul is couerted a confe teth the Jues peter rapleth Cabin

Chap. r. The villon that Deterland thow he was fent to Cornelius. Dethen also receaue the sprete/su are baptyled.

Chap. rj. Peter sheweth the mi wherfore he wente to the petha Barnabas and Paul preach band heithen. Agabus prophecyed ba

for to come.

Chap. ris. Herode perfecuted the fen/kylleth James/and putteth ter in preson/whom the Lorded uereth by an aungest. The shamp death of Herode.

Chap. riti. Paul and Barnabas and led to preach amonge the Beither Serging Paulus & Lipmas the Cerar. Paul preacheth at Antista 日の日本の日本の日の日

cerar Dani preacheth at Antische Chap. rinj. Dani and Barnabas put at Iconin/ fome beleue/fome fier febicion. At Liftrather wolded crifyce to Barnabas & Daul/white

the the true Bod. Paul is honed/ after that commeth he to Derba/Ly tra/Iconium and to Antioche.

thap. rb. Clariance aboutecircheffion The Apollies pacifye the matter at Jerusalem/Waul & Barnabaspreach

at Antfothe.

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thap. rbj. Timothy is circumcyled. paul preached at 10hilippos/& there

is he put in prelon.

hap. rbis. Paul commeth to Thellalo nica/where the Jewes let the cyte on a roose Paul escapeth/and cometh to Athens, where he preacheth the true and buknowne Bod.

hap, rbin. Paul preached at Corinthu continuinge there a yeare and a half goeth agains in to Syria/cometh to Ephelus/Celarea & Anthroche. Of

Apollog/Aquila and poittitla.

bapiled at Ephelus/and what mira cles were done by him. Demetrus

moneth fedicion in the cite.

ma and in to Greke londe. At Troas be rayled by a wed body. At Sphelus becalleth the elders of the congregation together/commytted the kepyn of Gods docke but o them/warsath them for falle trachers/ma keth bys prayer with them / and de passeth to Chippe.

of Philippe the Enagelist/and Aga bus the Wiophet / whiche warneth Mani not to go to Jerulalem. The mapneth Redfall in his purpole/and to taken in the temple.

Chap. rrii. Paull answereth the Ji

agapne.

Chap. rritt. Paul commeth before the councell. Debate aryleth amongen people/the captayne Delyuereth him.

Chap. rriti paul to accused before fi

Chap arb. The Jewes accuse pon before festus he appealed brion Emperoure ets sent buto Kome.

Chap. rrbi. Apnge Agryppa heant Daul/witch telleth him hiscally

from the begynnynge.

Chap. rrbij. Danis thippinge town Rome Julius the Captayae mine teth Dani curteoully/at the lating fuffre thipwiake.

Chap.rrbitj. The byper hurteth min bande of Maul / he healeth 10mb liug father/and pleacheth Chill at Rome.

## There folowe the Add of the Apostles.

Cheiphichaptes &





mate of al that Te'us beganne to bo and to teach/bnipl that dap hathe wag taken bo after that he (thosow the holp good) hab ge uen comaundemetes

the aporties whome he had chofen/to mallo he shewed him felue alpue/ 30h. 20. trhis paffpon/by many tokeng/ & ap. and. LLC. ted buto them fourtye dayes longe/& ebuto them of the kyng wm of Bob.

and whanhe had gathered them to: Luc. 24.5 et / he commaunded them that they be not beparte from Jerufalem/but apte for the promple of the father/ wherof (fapte he) ye have here of me/ Joh TA.e. on Thon baptpled with water/but pe # Act ti. b e bantpled with the holy good/ and Hath. 3.b. twithin this fewe dayes.

now whan they were come together! wared hun/& layde/Lorde/Chait thou the tyme let bp the kyngdom of Ilrangeth not buto you to knowe the tp. of featong / whiche the father bath teinhis own power & but pe that re Zuc. 24.3 the power of the holy good/which Actu. 2.2. come bpo you/ Sand pe fhalbe my elleg at Jerulalem/& in all Jewy & maria & buto all the ente of the earth.

# Acs 2.3

Mat. 28.6 20ar. 16 c. Zuc. 24. D

And whan he had fpoken thele the ges/whyle they behelde he was take bo and a cloube receaued him fro their gohi And whyle they loked after hym /agh went in the heane/beholte/there Robe them two me in whyte garmetes/ which alfo fapte. pe men of Baltle/why fton pe galynge bp in to heaven? This Jel which is taken by from you in to hean Chalt come euen lo as pe haue fene hi

Dani.7.b. Mat. 24.0 Marci.13.0 Luce.17.0 and.21.D.

Mat.10.a. Marci. 3.b Luce. 6.b and.g.a.

go in to heauen. Then turned they agayn fro the mi that is called Olmete/ which is nye mi rulalem/& hath a labbath Dapes tourn And whan they came in they wente by to a parler/where abode & goetere mes/3hone Andrew/whilippe and th mas/Bartilmew & Mathew/Jamest fonne of Alpheus/& Symon zelotes/1 Judag the fonne of James. Thefe alla tynued wyth one accorde in prayer el olicació/with the wemen/and Mary mother of Jelu/& with his biethien. And in those dapes weter food

in the myddes amonge the disciples Taybe. (The company of the names ther/was aboute an hubieth & twent pe men and brethren/ this feriptures nebes be fulfplied/whichethe holy by the mouth of Dauto Spake befored Mat. 16.e. bas which was a groc of the that Zelus/ stor he was nombred with mat. 10.a & had optagned the felowshyppeof mynistracion. This same true polle Blat. 27. a the stelde fortherewardeof burig oulnes and hanged him lelfe/and bia funderin themphoes/andallhis bow

30ha. 18.a

entheboute. And it is knowen buto all em that Dwell at Jernfalem/info moch mat the fame felbe ig called in their mo her tonge Acheldema/that is to lave/the londe felbe.

for it is written in the boke of wall nes. Phis habitacion be boyte and no wal. 68.5 phopsyke another take. Wherfore amo ethele men whiche haue bene gathered gether with be (all the tyme that the Loide Jelus wente oute and in amonge s/begynnpage fro the baptyme of 3hon upli that daye that he was taken bone from bg) must one be a wythesse with bg this refurreccyon.

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And they appointed two ( Toleph Actua.6.2 alled Barlabas/whole fpiname was Ju + Act. 4.0 us/# Mathtas) makpinge they; prayer blaynge. Thou Lorde & whicheano I.par.29.6 eft the hartes of all me/thewe whether thefe two thou haft chofen that the one mpe take the rowne of this mynysteas tion and Apostelshippe from the whiche mas by trafarellion fell/that he mygha nawape in to his owne place. And thep me forth the lottes over them/& the lot Alboon Mathias. And he was counted Whthe eleuen Apolics.

The . ti. Chapter

Downanthe whytfonday was Den. 16.1 fulfylled/they were all with one Zent. 23.6 accorde to gether in one place. And Todenlythere came alounde from ane/ag it had bene the communacof a lightic wynd/sit fylled the whole houle

where they lat. And there appeared but them clouch toges/lyke as they had been of frie. And he lat boo ech one of them/ they where all fylled with the holy good that. 16.c And they begane to preach with other

Mandthey begane to preach with other tunges/even as the spretegave them be terannce.

There were Dwellpinge at Jerufale Tewes/men that feared Bod out of euer nacion that is buder heaven. Now wh thys boyce came to palle the multitue came together and were altomyed f enery one herde/thatthey (pakewith h awne tunge. They wondreballe marun led/and laybe amonge themfelnes De be arenotal thefe which fpeake of 6 e-Tow heare we theevery one hisaw ninge wherin we were boine? parth and Aledes/& Elamptes/ & we that bu in Melopotamia/ and in Jewip/and padocia/40ontus & Alia/40hipgia @ 10 philia/Egyptand in the partegol 24 by Cyzen/and ftrangers of Rome/Jew ADzolelites/Cretes@Arabias/ heare them fpeake with oure awne if ges the greate workes of Bob.

They were all amaled and wonder laybe one to another. What will this but other mocked them and laybe. That ful of lwete wyne. Then Roberter by with the cleue/a lyfte by his be

ce and fappe buto them.

pemen of Jewiy/& all ye that bud Jerusalem/be this knowen buto you/set my wordes entrein at your cares, these are not bronken/as ye suppose/fits yet but the thyro hours of the daye/s

ERat. 23.6

if is if that was thoken before by the aphet Joel . And it that come to patte Joet. 2. f. metaft dayes (layeth God) 3 wyl pous out of mp (prete boo all fleli)/@ ponte nes and pourtoughters that pro- Zuc.2.f. & pour olde me fhal dreame breames/ #Act. 10.6 on my fernantes & on my handinay and. 16.b. swyl 3 poure out of my fpiete in thofe

es/e they thall mophecye.

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and 3 wpl ihewe wonders inheane Mat. 17.5 one/etokes on the earth beneth/ bloud Luc. 23.0. frie/and the baponce of Imake. The me thatbe curned in to Darknelle/& the e in to blonde/before that great and ble day of the Lord come. And it that eto palle . Who foeuer that cat bpo Rom. ro. ame of the Lorde Chalbe Caned. F

bye men of Ilraell/heare thele wore lelug of Mazareth/the ma appioued od amoge you with mysacles & wons stokens/which God byd by hym in pows amoge you/as pe your felues eallo/ bym (after that he was Mat. 27.6 ered by the Determinate concelland owlege of Bod) have pe take by the s of barigh teous perfonnes/a crus him/e flapne him/ \* whome Bod Actt. To.e tapled bp/ & lowled the losowes of for to muche as it was bupolipble e fhuide be holden of it. for Dauid eth of him/ & Afore honde haue 7 10fal. 14. D. Lorde alwayes before me /for he my eyght honde/that I shuld not be D. Thertore byo my harte recorces ptunge was glad/for my fielh alle

the in bove. For thou Chalt notleane

myloulein hell/notherthalt thou fulle thy holy to fecorriperon. Thou half the wed me the wars of lyfe/thou thatema mefull of tope with thy countenance.

pe men & bzethzen/let mefrelp (ben

3. Reg. 2.b. Ohto pou of the patriatche maufo: 4

he is bead and buryed/ andhis fepulch is with be buto this day. Wherfore no feringe that he was a 1010phet/@hner that God hath prompled hym with Mal. 731, b. ooth & that the frute of his lornes the for on hos feate / he fawe it before /an spake of the resurreceyon of Chatte/in hys soule was not left in hell / nother hath his fleft fene corrupcyon. This to Actub. 1.4. fughath God rayled bp/ where of

30ha.14.c. all are witnelles.

10hfl.2.a.

mai.rog.a.

gacha.TL.c.

Luce.s.b. Actu.o.a. and. 16. D.

Sernge now that he by the rightly of Bod is exalted and hath recent of thefather the promife of the holy a he hath thed forth this/that pe le aba for Danid is not afrended in to hean but he faybe. The LORD faybet my Lokid. Syrthou on my righth butyli 3 make thone enempes thy Role. So therforelet all the house of raeli knowefor a fuertye/chat Bodh

made this same Jesus (who re have m cifyed) Lond Eand Chift.

Whan they herde this / they han payched them/and they fayor buto pett and to the other Apolles, peme and thien. F What shall we do '40 eter & bnto them/Amende poure felues/and enery one of you be baptyled in the ! of Jelus Chittothe remillyon of nes/and pe Challreceaue the apfre of

olygood. for this in promple was man Joel. 2. ?. ebnto you and pourechylbie/ and to all hat are farre of/ who fo ener the LOR. of oure God fhall call and with many other wordesbare he witnes/& erhorted men a layb. Saue your felues from this Intowarde generacion. They that gladly receased his preachinge were baptyled mb the fame bare ther were aboed buto them aboute thre thou fante fouleg.

They cotinued in the Apolitics boctefe ie/e in the felowshyppe/ & in breakynge of bead / in prayer And feare came bod mery foule and many wonders a tokens were done by the Apostleg. But all they hat beleued/were together/ and had wall thynges comme. They folde they goodes & pollellyons/ & parted them out menge all/accordinge as euerpman had Me. And they continued Dap'y with one morbe in the temple/& brake w breab in metphouse / they toke they meat wyth me alynglenelle of hart/praylynge Bod bhad favoure with all the people. And LCH DE added to the congregacion wir fuch as shuibe be faued.

The. itt. Chapter.

Eter and Ton wet by together in to the teple about the npenth houre to playe. And there was a certapne man halt frome bys mothers wombe / whome they nght/and laved dayly at the gate of the uple / which is called the Beautyfull, the myght are almelle of them that mtein to the temple,

Actu. 4.1

£(8.48.b.

that they wolde in to the temple/he belted to recease an almelle. Peter beheld him with Ihon/& layde. Loke on bs. Am he gave hede but them / hoppinge to recease lome thyinge of them. How be it He ter layd: Spiver & gold have I none / but ter layd: Spiver & gold have I none / but A.A. luche as I have geve I the: In them me of Ielus Chilke of Nazareth ryle him and walke. And he toke him by the ryght hande/and lyfte him bp. Immediatly his legges & anciebones were made fronge and he lypange/stode & walked / & enited with them in to the temple/walkying am leapying and playlying Bod.

And all the people law him walke and prayle God. And they knewe him/thatis was he/which latfor almelle at the beau tifull gate of the temple. And they were fylled with wodryng/& were altonyebut that which had happened but o him. But as this halt which was healed/helw him to peter and 3hon/all the people rame but o them in to the posche/which is

3. Reg. 6.a. 30h. 10.c. Acen. 4.b.

called Salomons/and wondred.

Uthan Peter lawe that/he answerd but the people/ we re men of Israell why marnaple ye at this/or why lour to at bs/as though we by our owne power or descripinge/had made this man walke. The God of Abraham sof Israel and of Israel the God of our fathers but alout ped his chylde Jelus/ whom re delynered senged in the presence of Delate/whahe had singed him to be lowed

But pe Denged the holy a tult and bely sed the murtherer to be genen pou but ?

**Elat.27.**c

Zuce. 23.b

lewe the paperce of tyfe/whom web hath apled from the read of the which we are penelles . And thosowe the fapth in his ame/hath he confyrmed his name boon higman / whome ye le and knowe / and with thoso we hym/hath geuen this man his health before youre eyes.

Tei Joe but tib

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now deare brethien I knowe that pe ane wire it thous we egnotance as byd 1. Cor. 2. Mo poure rulerg. But God/which by the mouth of al his prophetes had the wed be me/that his Chaifte foulo fuffre/hath fo hispiled it. Do pengunce now therfore! mb mene pou/that & pour fynnes may Eccl. 17.8 chone awaye/ whan the tyme of refullyinge thall come before the prefence the Lorde/and whate that fende him/ hiche now before is preached buto you! men Jefus Chufte/ whiche mult receaue eauen butpli the tyme that all thynges/ hiche God hath fpoken by the mouth of Mhis holy prophetes fence the world bemne/be reftored agayne.

for Morles faybe buto the fathers/ ment. 18.c. A prophete Chall the Lord pour God Actu. 7.6. taple by bitto you/eue fro amonge youre wethe lyke buto me hym that he heare all that he thall tape buto you. And te alcome to palle/what foule fo ener frak t heare the same 10:ophete Chalbe Des toped from amonge the people. And all e prophetes from Samuel and thence uth as many as have spoken/have lyke The tolde of these dayes.

pears the chylbren of the prophetes & the covenaunt / which wood made buto in father simban he faybe buto Abraha

The Actes of the Apollies.

Bene.12.a. and.22.c. mat.10.a

Thosow thy lede shall all the nacyon of the earth be blested. Frist but o you hath Hod rayled by his chyld Jesus/an fent hym but o you to bleste you/that end by one shuld turne fro his wyckednesse.

The this Chaptes.

there came but them the people and the rulers of the temple and the saduces (who it greued the they taught the people and pleached in they taught the people and pleached in they taught the people and pleached in they tayed hades byon them/& put the in holde tyll the molower for it was more energy by who be it many of them which here the word beleued and the nombe of the men was about frue thou land.

And it chaunced on the molowe/the thepr Kulers and Elders and Ecryling las Annas the hpe preftes and Capphiland Ihon and Alexander / and as mands were of the hpe preftes kpnred) gate ted them felues together at Jerusales and fet them before them/and ared the LBP what auctorpte/or in what name

Math. 21.c

have pe done this?

A Peter full of the holy good/first the into them . pe rulers of the people/first libers of Iteael/pf we this daye be entired concerninge this good dede by the ficke ma/by what meanes he is may whole/be it know? then but o you e to the people of Iteael/ What in the name of Jelus Chilte of Mazareth (whom fourtiffed/whom Godhath eayled by fithe dead) Condeth this manhere beto

Actu.z.a.

of whole. This is the frome refused wat 117.e fron buylbers / whiche is become the Mat. 21. e. can come frome / nother is there falua 1. Wet 2.4. on mony other/ Mor pet alfo (s ther # Hat. I.c. enen bnto menonyother name/wherin abtili. 2. a. me muft be faned.

They lawe the boldmelle of Weter and hon & maruayled/forthey wer fire that were bnlearned men/a lave people. no they knew them also that they were th Jefu. Asfor the mathat was made hole/they lawe him flondinge by them/ acoulde not laye agayalit Then commibeb they the mto Ronde afpoe out of econcel/a comuned amoge them felues lavb. Acuthat thall we bo to thefe me? amanifeft tokents Done by them/# 18 enly knowe buto them that owel at Je falem/a we canot Denve it. But that it rake out no farther amoge the people/ nbs threaten themearnetty/ that hece nth they weke of this name buto noma.

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Joha.U.c.

and they called them/ & comaunded that in ony wyle they thulbe not the not teach in the name of Jelu. But merand Ihon answered / & sayde buto m. Judge poure felues/whether tt be t before Bod/that we shuld be more biet buto you/then buto God. We can those / but speake that we have fene herbe . But they threatened them/ & them go /and founde nothynge howe mplhe them/ because of the people/ hepall prapled God because of that/ hiche was done. for the man boon in this token of healt was wire/was efortye peare olde,

actu. c.e.

Actu.z.a.

and whan they were let go/they a to their felowes/and tolde them what hpe preftes and Elbers lapoe buto # Whather herbe that/thep pfre but beyce with one accorde buto Bob/al Lord/theu that art the God which heane and earth/and the fee and all therinis/thou that by the mouth of und the feruafit haft land. 4 Wihy Depthe cage: & the peop'e pmagen b thynges: The kynges of the earth & bp/and the Daynces have gathered Celueg together agapuft the Lorde/a gaynft his Chrifte, Of a trueth age thy holy chylde Jelus / whome thou anopated/both Derote & Dontius 10 with the Depthe & people of Ifraell gathered they felies togethet/to bo Co ever thy hande and thy councell be mined before to be bone. And now 1 beholde their threatenynges/and gr bnto thy fernantes with all febfall nelle to fpeake thy worde/and freed thone hande/that healpinge & token wonders may bedone by the named holy chylde Jefus.

Actu. 2.a. and. 19.a. Actu. 2. e. and. 5.b.

Actu. Is.d.

And whather had mared/the moned where they were gathered ther/and they were all fylled who holy good/and spake the worde of boldly. The multitude of their beleued/were of one hart and one la Also cone of their sayd of his goods/they were his owne/but had all thy comune. And with great power gate Arostles wythese of the resurreccy the Lord Jesu/and great grace was a

em all. Nother was there on amonge em that lacked. For as many as were deliers of londes or houles/folde thes deliers of londes or houles/folde thes deliers of londes or houles/folde thes deliers of the money of the goods that the folde/& layd it at the Apolities fere. delicities on was made but devery macrondynge as he had nede.

Goles whiche was allocalled of the office Barnabas (that is to laye, the meof confolacyon) a Leuyte, of the mere of Cypers/had londe, and folde and brought the money/and layed it as

Apolites fete.

급유 판염 가장 공수를 보면 함을 구절을 쓰는 물을 구절하는 것이

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## Cor. S. Chaptes.

Ult a certayne man named Ange mag with Saphira his wife folde his pollettion/& hepte away parte of the money (his wyfe page of it) & brought one part/and that the Apostles fete. But weter ananiagi wherfore hath Sathan thene hart / that thou thuldest lye the holy gooff/& withdrawe awaye tof the money of the lyuelod: Migh hou not have kepte it/whathou had Mand what twas fold/was not the trails in thy power? Why half then coceaned this thynge in thyne harts haft not lyed buto men /but bute luha Anantas herbe thele wordes, lowne and gave by the good. And cam a great feare bpo all them that of this. The ronge me role by & put lipte/carped him out/a burped him. nd tr fortuned ag it were oboute the of thre houses after his wrfe cans

Actu.1.0

In/a knewe not what wasbone. But s ter aniwered buto her Tell me/folbe the londe for lo much the land pee/fm anuch weter farb buto her/Why hane agreed together/ to tempte the fotrite the LOLDE: Beholte the fete of the which have burred thy bulbande are the doze/and that cary theout. And time Diatlythe fell bown at his fece/a gauel the good. Then came in the ponge men founde her Dead / a carved her out and eved her by hyz hulband. And there a a greatfeare ouer the whole cogregat and ouer all them that herbe it.

Par. 16.c.

3. Reg. 6.a. 30hā.Io.c. Actub.3.b.

Alany tokens & wonders wereb ne amonge the people by the habes of Apostles (and they were altogether w one accorde in Salemons porche of other there durit noman topne him buto them. Meuertheles the peoplehe much of them. The multitude of thei and wemen that belened in the LOR grewe moze and moze. ) In fo muchet they broughte out the Cycke in to the teg/and laved them boon beddes and rowes/that at the leeft way the fhat of Deter (when he came by) myghto Chawwe fome of them. There camem allo oute of the crties rounde about Jerulalem/& brought the lycke andth that were bered with bucleane fpien and they were healed enery one.

Actu. 4.a.

3 But the hee preft role bp/ & all it that were with him/which is the fetter the Saduces: a were full of indignati Actu. 12.6. andlaged handes on the Apoftes/#1 them in the comune prefon,

End. 16.D.

gell of the LOKDE bynyght opened epielon Dozeg/and broughte themout/ blapbe: Bo poure wave and fteppe by/ Ofpeake in the temple to the people all wortes of this lyfe. Whan they herbe thep entred in to temple early in the

mynge/and taught.

But the hve preft came and they that tre with him/and called the councell to ther/and all the Elders of the chyldie Maels and fent to the prefon to fee m. The mynifters came and founde m not in the preson/came agayne/and be and laybe: The preson founde we with all deligence athe kepers from ge with out before the bozes: but wha had opened/we founde noman thering than the hpe prest/and the rulers of the ple and the other hye preftes herbe de wordes/they douted of them/whee to this wolde growe.

Chen came the reone/which tol te thes thobe/the men that pe put in pielon/ in the temple / Condynge & teachynge people. Then wente the rulers with mmniftrs/ & fetched them without mee for they feared the people/ Mat. 21.5. they thuld have bene ftoned. And wha had brought them/ they fet them bethe councell. And the tipe preft ared wand layd : Dyd not wess comann- Actu. 4.6 a Grately/that pelhulbe not teache hps name : And beholde/pe have fpl-Jeculalem with youre Doctryne/and htende to brynge 2 this mans blond Mat. 17. n bg.

intoeter the Apolites an swered

Actu. 4.6 and fambe: # tite ought more to obe 600 then men. The 600 of oure father hath tapled by Jelus whome ve lewel hanged on the tree. Dym hath the ry hande of God exalted to be a pronces Saucour/ to gene repentance & forge nelle of franes bato Ifraell. And we hys recordes of thele wardes/& theh gooft who n God hath geuen bitot that obeve him. Whan they berbe that wente thosow the hartes of them/at thought to Clave them.

Then stode there by in the count

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Actu. 22.4 pharple/ named # Bamaliel/a So had in great reputació before all then ple/ a bad put the Apottleg alpbe al and farbe buto them. ve men of Ali take hede to youre felues / what yell touchyng thele men. Before thele b role by ore Thendas boaltinge him (And there cleued bute bim a nom me/aboute a foure hundreth) whith garne all ther that encloned but were fcartred abrod & brought to m Luce. 13.4. After this Robe bp & Judas of 6 en the bares of tribute/and brewen much people after hun/and healfor hed/ and all they that enclyned but are frattred ab ode And now 3 fapel pourrefrapne pour letueg fro thele and let them go. pf this count worke be of men/it wyll confe to m but yf it be of God/ pe are notable Arove it/left pe be founde to be the

that will arrue agaynt God. Then

and betthem/e comaunded the

agreed bnto him and called the Ap

Mala. T.a. Math.5.b.

Math. 12.6 Actu. 4. b. ber fhuide fpeake nothynge in the name

ffelu/and let them go.

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But they departed from the prefence the councell/ \* reioplynge/that they Math. 5.86 ere worthy to fuffre rebuke for his nas glake. And dayly in the temple and in very house they ceased not to teache and preache the Bospell of Jesus Chart.

## Che. S. Chapses.

of those bayed whan the nombre of the disciples increased / there arole a grudge amoge the Grekes Boainst the Bebrues/because the= pr wetowes were not loked boon the daylye handreachynge. Then the reffe called the multytude of the belctstogether/a lapte: It is not mete that thu de leane the worde of God/and to meatthe tables. Unherfore brethre los outamonge you feue men/ & that are I. Tim. 2.b. honest reporte/ & full of the holy goost owploome/whom we may appoint to snedefull bulynes. But we wyll gene rfelues buto planer eto the inputtra nof the worde of God. And the farnae taled the whole multyinde. And they le Steue/a ma full of fayth and of the gooft/and philippe/ and pozocorus/ Manor/& Thinon/ & Darmenas/& Aurolas the Profetyte of Antische. Apoc. 2. 4. thefe they fee before the Apostles and 1 100.27 b Pprayed/and laved theve handes bpo Actu.La. m. And the worde of God encrealed h Tim. 4. 1 thenobre of the disciples multiplied i. Tim. 1.8 atipat Jerusalem. And there werema medes also obedient buto the fayeb.

Stenefull of fayth and power/bh wonders and great tokens amonge the people. Then arole there certapne ofth Synagoge/which is called the Synag ge of the Lybertynes/and of the Cylent tes/and of the Alexandipnes/ & of then that were of Celicia & Affa/ and Difum Luce. 21.b with Steuen/ e and they coulde not m ly the the wyledome and the fprete out which he Cpake. Then fent thep in cerup ne me/that faybe: Lue haue herbe his fpeake blafphenoils works agaynt a Blat. 26.f. Teg/ & acaynit Bod. And they moued people/a the Elders & the Scrpbes/a came boon hym/& caught him/ & brond him before the concell a fet falle with les there/witch layd: This man cealin not to fpeke blafohemougwoztes acam this holy place a the lawe. For we here him fare: Jelugof Magareth that bette pe this place/a chaunge the ordinaumes which Moles gave bg. And all they th Tat in the councel/loked bpon him & law bigface ag the face of an angell.

The ali Chapter.

ther layd the hise prest: Is stell for the sayd: Deare bretheman fathers herken to. The Good glorge appeared buts out to ther Abraham while he was pet in Ho sopotamia before he dwelt in Harania sayd but o him: Get the out of the come tre and from the kented and come that the londe which I will show the. The wente he out of the londe of the Calbert

Bene. 12. aand dwelt in paran. Andfrom the

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han his father was bead he broughte im oure in to this londe (where ve Dwel m) and gane him no inheritaunce ther no not the bredth of a fote:and topos Bene. 13. b. fed hym/that he wolde gene it hym to feffe and to his fede after bym/whan vethe had no chribe.

But thus favo God bute him: AChy Bene.14. 64 elhalbe a trangerin a Grannge londe dethey that make bondme of them/and reate them enell foure hundreth vea-Mand the people whom they that fertwi 3 indge/layd God. And after that all they go forth/ and ferne me in thys re. And he gaue him the couenaunt Bene. 17 b Circuevivon. Eand he begat Ilanc/& numerled him the evalt daye. Mand inchegat Jacob/ & and Jacob begatte twelfe patriarkes.

# And the patriarked bad indianas nat Joseph / and folde hym tuto Capand God was with hym/and belyues hopm out of all his troubles/and gave m fauoure and wyledome in the lyght phaeao kynge of Egypte whiche Ben. 41.f. behym prynce ouer Capptel and ouer

byg house. But there came a Derth ouer all the Gen. 4.La. of Egypte and Canaan/ and a great and. 4.2. .. ble and our fathers founde no luftes ke. But Jacob herde that there was in Egypte: & lent oure fathers dut that tome. & And at the fecunde ty. Ben. 45. 8 was Joseph knowen of hig brethien: Jolephy hynred wag made knowen Dharao . But Joseph Cent oute and to big father and all his kynred to be

# De. 21.6. \* Be.25. C # 6c.29.f

Gene.37.e Sapt. Io.c

25: 1161.

brought/ene.iff. leoze and fyftene foul Den. 4.8.a and Jacob went bownein to fay ±6€.49€ e & byeb/both he & ourfathers w \* De. 50.b brought ouer bnto Sichem & laved m 30fu.24.f Cepulchie/ & that Abiaba bought for # De. 23.D. nepof the chylbie of Demor at Stche

Erob I.a.

now whan the tyme of the pro bine nye ( whiche Bob had fwoine) pfal. 104. c Abraham) the people grewe & multip in Eappte/tyll there role another hi whiche knewe not of Joseph. The beatt futely with our kynred/and mit ted oure fathers enell and mabe the raft out the younge chylbre/that thep f not remayne alyne.

rob. 2.8.

At the same tyme was Moles! and was a proper chylde before Bobl was nowfhed thre monethes in his there house. But whan he was calle 10 haraos boughter toke hym bp/am epfhed hom bp for hor owne fonne! Moles was learned in all maner w Dome of the Eapprias/and was my

in bedeg and weides.

But whathe was fortpe peare of came into his mynde to bylet his but the chylbren of Ifraell. And wha hell one of them luffre wronge he helpe and belynered hym / that had the b bone bnto hym/and flewe the Eapp But he thought that his brethien !! haue buderfronde / how that Bodb hande thuide faue them/howe be til bnberftobe it not.

And on the next daye he Chewell felfe buto them as they frome togeth wold have let them at one agayne/

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ms/peare brethren/wp hust pe one as ther ? But he that byb hys neghboure onge/truthim away/elapd. # Who Erob. 2.6 be the aruler & indee over by ? wylt u lapne me /also as thou sewest the ipcian pefter day: But Moles fled at tlavenge/e wag a ftranger in the lan-

of Hadia/wherehe begat two sonnes Andafter forty peares/the angel of Ered. g. &

Lord appeared buto him bpo mount na/in a flame offpreina buffe. Wiha les lawe it/ he wondred at the lyohe. has hedrewe npe to behold, the bapce the Lord came buto him: Jam the God thy fathers/the God of Abraha / & the bof Ifaac / & the Bod of Jacob . how # Moleg trebled/a burft not beholde. tthe Lorde layo bito him: 3 put of Jolu. Ch. thues fro thy fete/for the place where ultondes/is an holy grounde. I have lene the trouble of mp people in Egis haue herdethetr gronpnge/and am edowne to delpuer them . And nowe

e/3 wyll fende the in to Egipte. this Moles whom they refuled and Who made the aruler & indge Erod. 2. rbs? hymhad Godlene to be a ruler belyuerer by the hande of the angelt appeared buto hom in a bushe. The thought them out and byd wonders tokeng in Egypte/a in the reed fee/ in the wplærnelle forty yeares. This at Moles which land buto the chyle of Iraeil. # A porophet thall the Deut, 18.6. e poure Bod raple by bnto pou/eue monae your bethen/lyke baro me.

Actm 3.8.

mhall peheare. This is he that Erod. 19.8

was in the congregacyon of the wylon Bala.3 c. nelle with the angell/which talked with him bron mount Spna/and with out thers. This man receaued the worke Tyfe to gene bute bg/buto whom pour there wolte not be obediet/but think h frome them/and in thep hartes tur

bache agapne in to Egipte/and fayb be Aaron: & Make ba Bobbes to go be £r0.32.a. re bg/for we can not tell what ig beco of thys Roles / that brought by out the lande of Egipte. And they mate an fe at the fame tyme/and offered faculta buto the pinage/and reiopced in the me

Beg of they; owne handeg.

Roma.I.D.

3ere.7.c.

But 600 turned hymfelfe and ue them bp/ so that they worthypped booft of beauen/ag it waytten in the he of the prophetes: @O pe houle of raell/gaue pe me facrifyces & cattelin pe toke buto you the Tabernacle of & loch and the Carre of poure Bod Ra pham/pmages which pe your felues De to worthpppe them . And I will a

Amog. s.d. Le fortpe peares in the wpidernelle: you out beyonde Babilon.

Oure fathers had the Tabernack

Erod.24.D bebre.8.a

witnesse in the wylærnes/lyke as hes poynted them / & whan he spake! Moles/that he thulte make it (account to the patrone/that he had fene) what

oure fathers allo receaued/ @@ biou 30lue. 3. a. it with Jolue in to the lande that the

then had in pollettion / whom Bod bu out before the face of our fathers/bu

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Olal. 88.a the tyme of Dauth/ awhich founde uoure with God/& Delyzed that he my inde a tabernacle for the Bod of Jacobi But Salemon buylt him an houle / 2. Reg. C. a. how be it the heet of all owelleth not Actu. 17.8 temples that are made with handes. he laveth by the prophete: Meaue Ela. 66.a. mp feate/& the earth is my fote fole. at house then wyl pe buplo buto me? eth the LORDE: Or which is the ne of my rele. Hath not my hande maall thele thynges: a pe Apfnecked and of bucircumcyled Deut. 9. D. negand eares/ perelyfte alwaye the good: Quen as youre fathers byo fo realfo. Which of the prophetes haue youre fathers perfecuted : And they

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we them/which tolde before of the coage of that epghteous / whole traps & murtherers ye are now become. pereceased the lawe by the mynistra Joha. 7.6. of angels/ande haue not hepte it. whan they herde this/it wet thosow harteg of them/and they gnallhed ba him with they, tethe. But he beynge of the holy good / loked by towarde en/4 and lawe the glore of God/ Mat, 16.6 Jesus stondynge on the ryght hande bod/and lapde: Beholde/3 le the hea lopen/and the Conne of ma donbyns the realt hande of God. But they mout with a loude boyce/ & ftop. 10fal. (7.8 they eares/and rane biolently boom iallatones/& thuste hymout of the and Coned hym. 3. And the wyther Actu. 22.6

ped downe they totheg at the fete longe man which was called Sauli. they fromed Stene/which ceped and LORD Jelu/ & receaue mp (prete plal. 30.4)

± Act. 14.b

Luce. 23.c.

And he kneled bowne / andceped wyth loude boyce: & Lon DEflave not th Conne to their charge. And whan he the had fpoken/he feil a flepe.

Tor. 919. Chapter.

Actu. 22.b.

Alath.10.c Actu. II. b.

Metn 9.a. 22 a. 26 b. Gala.I.b

Mart. 16.e Actu. s.b.

Actu. 13. a.

Unthad pleature in hys dean At the same tyme there was great perfecucion ouer the gregació at Jerulalem. . they were all fcattered abu

in the regions of Jewip & Samaria/e cepte the Apoales . As for Stenen/m that feared God bielled him & mate an lamentació ouerhin. ABut Saulm hanoke of the congregacyon/entredul s. Col. 14.a. euery house/& bine out men & wemel belyuered them to prefon. & They a Act . II.d that were featered abrobe/wetabout pleached the worte. Then came While into a cite of Samaria/a preached Ch buto the. And the people caue hede w one accorde buto the thynges that w leppe fpake/hearynge hym/ & feynget tokes that he byd. for the bucleanely teg cree loude/ wand bevarred out many that were pollefted. And many wer freke of the paifre & lame werhed And ther was greattope in the famen

But afore there was in the famet acertapne mancalled Symon/ # w bled witcheraft / & bewitched the per of Samaria/layenge/that he was at which conte bo great thynges. And th all regarded hym from the least botto greatest/and farbe. This is the power Bod whiche is great. But they regard

im/because that of longe tyme he hab be tethed them with hys forcery Bow be wha they beleved 30 hilips preachynge the hungrome of 600/a of the name of du Chait/they were baptyled both me weinen. Then Somo homfelfe beles edallo! & was baptyled and byd cleane no 10 hilippe. And whate lawe the des a tokes that were done/he wodied.

Whan the Apollies which were at eulalem/herde/that Samaria had res ned the worde of God / they fent buto em Deterand Ihon/ which whan they ecome/prayed for the/that they might reaue the hely good. For as per he was e boon none of them / but they were pled only inthe name of Christ Jelu. Chenlaved they their hades bpo them Actn. t &: they receased the hlor gooft.

cali

to pet But whan Symon lawe / that by the I. Tim. 4.1 engon of the Apostles hates the holy and . c. twas genen/he offced them monep/ 2. Tun. 1.1 lapd: Gene me allo this power/that who lo ener I put the hondes/he may trane the holy good. How be it weter buto him. Derilh thou with thy mo because thou thinkest that the auft 60d mave be obtained with money. ou Chair haue nother parte not felow pe in this worde / for thy hart is not t before God. Repet therfore of this wychednes a praye buto God/yfhapa the thought of thy hart may be touge he.for 3le that thou art full of bittet s wrapped with burighteoulnes.

henantwered Spmo elaport 401ay Mu. 21.6. into the LORD for me, that none of

and.19.8.

Hat.Io.b

thele thynged wherof ye have spoken/one byon me. And they whan they had the fifted & spoken the worde of the LOB DE/turned agame to Jerusalem/ampreached the Gospellin many towners

the Samaritanes.

But the angell of the Lord

fpake buto philippe/flayd:aryle/and towarde the South /buto the wape the goeth dwne from Jerulalem buto Gas which is delerte. And he role & went a And behold/a mã of the Moriãs londerhaberlarne & of auctorite with Camputhe quene of the londe of the Merian which had the rule of all hyr trealmant the fame cam to Jerulalem to worth pe. And returned home agapue/& latter

his charret/a red the prophet Elap.
The sprete sayd but o philippers
meare a toyne thy selfe to yonder charm
Then came Philippe but o hym/and ha
de hym rede the prophet Elay/and su
Understondest thou what thou reads
the sayde: How can 3/excepte some m

enfourme me?

And he delyted Philippe/that he we tome by / and lyt with him. The tem of the letipture which he red / was the Die was led as a lhepe to be llayned as a lambe boycelelle before his lheter opened he not his mouth. In his humbers his indgement exalted. Undo he declare his generation: for his lyfe when away from the earth. Then anlied the chamberlayne but 10 philip/and by 1 pray the/of whom speaketh the properties of himselfe/or of some other materials.

2. Reg. 8.f.

€fap. 8.b.

philippe opened his mouth a begane his scripture and preached hom the bell of Jelus . And as they wente on mwaye/they came to a water. And the mberlayne layde: Beholde/here to et/ \*what hyndereth me to be bay: Actit. To.c. b'iohilippe fapo: pf thou beleue fro whole harte/thou mayeft. De answes fapo: Thelene that Jelus Chailt is fonne of Bod. And he comaunded to apil the charret/& they went bowne the water both Whilippe & the cham one. And he baptyled him But wha were come by out of the water/the te of the LOKD toke while awaye. the chambertapne fawe him nomaze. be went on his wave reforcence. As obflippe/he was foude at Albod/and ed about /a preached the Bolpel bus thecytics/tyl hecam to Cefarea, ?

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Che.ix. Chapter A

Aullwag pet breathpinge onte Actu. 26.b. theatnyngegand flaughter as 1. Col. 15.8. raynt the disciples of the Los Bala.I.b. De. And wet bute the heeprest/ and delpred of hom letters to afton buto the fynagoges/that yf he. cony of this wave (whether they men or women ) he myght brynge bounde buto Jerusalem . And ag he goynge on his tourney/ it fortuned/ ecam me bnto Damascon/& soben= re Chyned counde about him a lyaht cauen & he fell to the earth/a herbe te which fave buto him: Saul Saul by perfecuteff thou me: De farbi

reg. 10.D

9ach 2.6. math. 25.d

Actu. 2 D.

Lorde/ who art thou? The Lorde lay 3 am Jelus / whom thou perfecuted? That be harde for the to kycke agapud a prycke. And he both tremblynge & after myed/layd: Lorde a what wylt though I that to the Lorde layd but o him. A le go into the cyte/there that it be told the content of the tree that it be told the content that it be told the content that the content t

the what thou that to.
As for the me that tournped with h

they flobe a were amaled: for they ber a borce/bur lawe noman. Saul rolefu the earth a wha he had opened his en he lawenoman . Meuertheles they n hun by the hande a brought hum to mascon/and he was thie dayes with Cyante and nether bydeat not biynke. mamafron there was a difciple na Ananias and buto im land the Low a bilion/Anamag. And he lapd. Beho heream 3 Loute . The Lorde lapol him. erfe/and go tu to the frete wh ig called ftrarcht/and are in the bould Juda after one called Saul of & Th for beholde he prayeth and hath fenel befion a man named Anantag commi buto him and lavenge the hande bod that he myght receaseh's fraht.

Actu. 21. e. and. 22.8.

Mctn.S.a.

Bala.I.c.

Ananias answered/Lord/I hanche be by many of thys man/ a how mine enell he hath done to thy sayntes at Is salem. And here hath he anctorite of the presses/to bynde all those that all pon thy name. The Lord sayde but he so thy waye/ a forthis mais a choles the butto me/that he may beare my me before the hepthe/and before hypand before the chyldren of Israell. In

wehim/how greate thringes he mutt Actu. 21.b.

luftre for my names lake.

And Ananias wenthys wape/and & Act. 22.6 einto the boule/ alayed the handes shymand fapd: Brother, Saul/ the hoe which appeared buto the in wave ag thou camelle/hath fent me/ thou myahtelt receaue thy lyghte! be fylled with the holy gooft. And im latty there fell from hyg epes as it bene frates/& hereceaued his fight/ role/& was baptyled/& toke meate/ was comforteb.

then was Saul a certapne dayes the disciples that were at Damas nd Grapate way he preached Christ Synagoges/how that he was the of God. But all they that herde were amaled a laybe: Is not this hich at Jerusalem spopled all those called on this name? & cam hyther intent that he shulde bringe them e buto the hye preftes But Saul led in Arenath / a confounded the which dwele at Damalcon/ & atthat this was been Chiff. bafter many dayes the Jewes hel

wicell together to kyll him. But is tolde Saul that they laved wapte m. . And they waytedat the gas 2. Cop. II.d pe a nyghte/ that they myght hall Then the distiples toke hom by Jolue. 2.6. and put him thosow the wall/and I. Reg. 19.6 downe in a balket.

but whan Saulcameto Jerufate/ Bata. 2.6. ped to topne himfelfe to the difets And they were all afrayed of him/

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2. CO1.11.C.

and beletied not/that he was a billip Devertheles Barnabas toke hym/a

brought hym to the Apolites and tel them how he had fene the LORDE the wave/a how he fpake to him/a hi he had bone botbly at Damafton in name of Jeln. And he was weth the and wentcout and mat Jerufalem/ quyte hunfelfe boidly in the name of Lond Jefu. De fpake alfo/and pates with the Brekes. Butthey w aboute to flave bym. Withan theb thren knewe that / they brought hy Celarca/and Cent himforth to That So the congregacyong had refte that ontall Jewy/and Baltle/and Sam and were edifyed/a walked in thefi of the Lottoe land were fylled the coinforte of the holy gooft.

It chaunched that as peter wall thosow all quarters /he came also be the lay need which dwelf at Ledda T founds he a man named Eneas/which all fen boon hys bedde erght rest cache of the palific. And peter laybutim. Eneas. Jelus Chait make them le/arple/Emake thybedde for thy cl

And hearofe immediatip. And all that dwelt at Lydda & at Saronall bim/& turned buto the LOKDE.

At Joppa there was a certaine ma that was a disciple named Table which by interpretaceon is called a cas: the same was full of good work and almost dedes/which eshe by discharacted at the same tyme/that was siche/and dyed. Then was siche/and dyed. Then was siche/and dyed. Then was shed

Actu. 22.b.

Mat. 9.a. Marci. 2. a Luce: 5.c. Ishā. 5.a. eand laved her in a chamber. Butle umbas Lydda was nye buto Joppa the disciples herbe that peterwas se/they fent two men buto him/ and nebhim/that he welde take it for ne te to come bate them.

beter role and came with them. And mbe was come/they brought bim in bechamber/& all the wydowes hobe be aboute him/weppinge/ & theweb thecotes a garmetes/ which Dose made whyle the was with the . And in Weter had put them allforth / he led bown/made his prayer & turned buto the body/& layb: Tabitha/tyle and the opened by eves/a whan the Deter / the fat hy bowne agapue. be caue her the hande / & lyfte her called the farntes & the wedowes hewed her ther alpue. And it was one thosow out all Joppa / & many med on the Lokio . And it fortuned be tarped a loge leafon at Joppa by pmen/which was a tanner.

The.r. Chapter.

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Were was a maat Cefarea/nas med Comeling (a cartayn of the copany/which iscalled the Ita lianishe) a Denoute man & one feared Bod with all his house/ and muchs almelle to the people/and Eccle 2.0. to God alwaye. The fame lawe ma and . 7. b. nopely (about the nyenth boure of ape) an angell of Bod entrying in to land faringe buto bym / Coincling. oked byon hym and was afraged

The Actes of the Apolley.

and layb: LORDE what is it: be lay Eccle.36.b. anto hym: ... Thy prayers and thyn melles arecome bp in to remembran befeje Bob/e now fende men bnto 3 pa/and call for Symon/ whole lying is peter/which is at lodgyng with Spinon a tanner whole houle tyeth the fee fpbe : he shall tell the / what the oughtest to w. And wha the angel wh Spake to Comeling / was Departed called two of his houlholde fernaum and a beneate foulbyer of them ! wayted boon hym/ e tolde them all Cent them to Joppa. On the next daye after whan th

Bat. 6.a. Luce, 6, b.

were goyinge on they toneney and 4. He 4. D npe bite the cyte. Deter ment by to a chamber to praye aboute the f houre. And what he was hogete/her hane eaten . But whyle they mabet for him/he fell in to a traunce/and a beauen open: a a bellel comynge bo onto him/ag it had bene a great lyn cloth/hupt at the foure comerg/and let bowne to the earch/wherin wen maner foureforeb beatteg of thecat and wylde beattes/ & wormes / & fo of the appe. And ther came a boyce hym: Ryle Deter/Mape & cate. But per lapb: Oh no LOHD/ foi Ind Leut.TLa. Deu.IA.a. And the boyce spake buto fym a the fecon tyme: What Bod hath Kom. 14.b [eb/that make northou pncleane. D was cone thaple. And the bellet was

Mar. 14.b.

s.tim. 4.a.

Cit.Lic.

eaued by agayne in to beauen. . But whyle peter was cobjed in te/what maner of billion this huld be sch be bad fene/beholte/the men that re fent from Comeling/enquezed af-Symong houle/and flobe before the ele called/and ared whether Somo bole (prnamie was Weter) were lobthere: Whyle Weter was mulynge he billen/ the fpiete laybe buto hom/ olbe/the me leke the. Arple therfore get the bowne/ & go with them: and not/for I have fent them.

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Then went Deter Downe to the men twere lent buto him fro Comeling/ fapd: lo/ 3 am he who pe feke/what hecaule wherfore pe are come. They be. Comelius the captayne/a inft ma one that feareth Bob/ e of good res te amoge all the people of the Jewes warned by an holy angell/to lende the in to his house /e to heare works Then catted be them in/and the.

them. the nexte day after wet Weter forth them/ and certagne bethenof a bare him company. And the Daye puge came they to Celarea. Come wapted for them/ a had called togethis hynffolhes and fpeciali frebes. as itchaunced that iDeter came in/ eling met him/e fell bowneat his westbipped him. But Detertoke pand laybe: # Stanbe bp/Jam a Actn.14.c. allo. And ag be talked with bim/be Apoc. 19.5. in/e founde many that were come and. 22.6," ther/a he laybe buto them . pe know atit is not lauful fora man beynge Deut. 7. 8 e to toyne himfelfeat to come to a

Ben 10.4. and.24.D. 1.10et.4.b # Act. U.A.

Kraunger. But Bob hath theweb that I fhulbe call no man comune out cleane. Therfore haue I not bouted come/ag foone as 3 was fent for / 30 you therfore / for what intent have

fent for me?

Comelms layde/It is now foutel yes ago/then fafted 3/and at the nyen houre/3 prayed mmp houle/and beh there ftode a man before me in a bip clothyage and layb: Comeling/thy per is herbe and thone almelle be are had in remembrance in the Cychi Bob. Sende therfore to Joppa/and for one Symon ( whole lyename is ter) whiche is at longpinge in the b of Symo the tanner/by the fee Cybe fame whan he cometh/fhall freakel the. Then lent 3 bnto the immedia and thou haft bone well / that thou come. Now are we all here pre lenth re Bod/to heare all thynges that att maumbed the of Bob.

Koma. 2.b. Colof.z.c.

Deteropened his mouth/# M & Mow percenne 3 ofa truth/that sphe. 6.a. hath no respecte of personnes/# b all people he that feareth hun/and #Ela. (6.b heth ryal)teoulnelle / ig accepted hpin . pe knowe of the preachynge Bod fent bato the chylbren of Ila preachyinge thorow Jelus Chill (w is LORD & ouerall) which pread was pubipfhed thorowe out all 30 # & begane in Salile after the bapt # £fa. 61.a that Thon preached how Bod Fan

ted the fame Jelns of nagareth with halfwire the good and with power/which

Mat. 4.b.

entand bydgood/and healed all Mole t wer oppzelled of the benel for Bod s with hun. And we are witnesses of that he byd in the londe of the Jewes at Jerusalem. Whome they dewel bangeb on a tre.

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bim God rapled bos the thyit bave/ cauled hom be openip thewed not Athe people but to the chefen wertles of Bod/ even buto bs/ whiche Luc. 24. b Deate and dipnke with hym after he 30ha. 21.b. g rplen bp from the bead. # \$ And 1 mat 28.0 commaunded by to pleache bute the ple / and so tellifre/thatis it he that orderned of Sod a ludge of the lyuyns end of the dead. Of hom beare & all & fav 42. D. prophetes witnelle/that thorow his and. 42.c. meall they that beleue in hym/ Chall Jere. 50.D. caue rempliyon of lynnes. Luhyle Danie. 9.1 ter was pet freakinge thefe wortes: the holy good fele boon all them that Actu. 2. a. mened buto the worde. And the farthof the circucyflon whiche came with tter/were aftonnped/ because that the ft of the holy good was the dout also on the Beythen. For they herde that plake with tunges/and magnifyed D. Then answered weter: \* Rape Actu. 8.01 man forbyd water/that thele liuibe be baptised which have receased the P good ag well ag we? And he comunded them to be baptyled in the nas of the LORDE. In Then praper ly hym that he wolde tary there cers me dayeg.

The.ri. Chapter.

the Apollies & the bethent

the Weythen also had recean the worde of God And what terwas come by to Jerusalem/they n were of the circuction/chode with his and sayd: \* Thou weten into menth are bicircucyled & halt eaten with the But ideter beganne/and expounded thyrac in order buto them / and say

Actu. 10.8.

Deut.7.4.

and in a traince I lawe a bilyon's believed in a traince I lawe a bilyon's believed in a traince I lawe a bilyon's believed compage bowne/as it had bene a greatyne cloth with foure corners/and lend bowne from heaven/a come buto me. I to the which I loked/a confidered/a law foure foted beaftes of the earth/a wide beaftes/a wormes/a foules of appe. And I herde a boyce/which layed buto me. A ple Deter/laye/a eate. Du I layde/Oh no LORD/for there new entred on y I commence of butlene the

Leni.II.a Deu.14.a. I sappe of no LORD for there now entred on a comme or buclene them in to my mouth. Deverthelesse the both answered me agapte fro heaven. Whe God hath clensed that call not thou is cleane. This was done the tymes and beholde immediatly sode them.

thre me before the Dore of the houle the I was instent fro Celarea unto me. Su the spreet land unto mesthat I chulved with them & Doute nothynge. & The fixe brethen also came with mesand w

entred in to the mans boule.

And he thewed by howehe hadlen an angelitiondy uge in his house/ which laybe but o him. Sende me to Joppa/and

Actu. To, c

Ifm Simo (wholelyzname is weter) malltell the wardes / where by thou all the house shalbe laued. But wha ganne to Speake / the holy good fell them! # lyke as boon be at the be acts. 2.4. mpinge. Then thought I buo the wor of the LORD/how he lapte: # 3ho Actu. 1 86 ptyled with water/but pe thatbe bab with the help gooft. for as muche nas Bob hath geue them tyke gyftes onto bg/which beleue on the Loke Jelus Chaifte / who was 3 that 3 be able to with Conde Bod? whan therbe this/they helde they peace/ mapled Bod/and lapbe. Then hath

allo to the Depthe graunted repence buto lpfe.

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They that were fcatred absore the Actu. 8.8. the trouble that role aboute Steue ebon enery lybe butyll 10hences/ Cypers/ & Antioche and fpake the e buto noma/but only bato the Jes nenerthelelle Come of them were of Cypers & Cyrene which came to whe, & spake also buts the Grekes eached the Bospelof the LORD and the hante of the LORD was them. And a great nombre beleued mened buto the LOADE.

ps tydpinges of them came to the of the congregacion at Jernfalem hep lent Barnabas/that helbulde to Antioche. Which whan he was thither a faw the grace of Bod/he purpole of harrthey wold cottone LORD for he was a good many

Sctu. 13.e.

full of the holy good a fayth And a was a great multitube of people bnto the LORDEN But Barn beparted buto Tharfig / to leke & And wha he had founde ben/he bis hom to Antroche. 3t chauncheb/t whole yearethey were ther couerl together if the cogregacyon and ta much people/fo that the Descepted at tiothe were fyrtt called Chaitten.

In those baves came there win tes from Jerulalem bnto Antioche Actu. 21.b. one of them ( whole name was # bug) for by/and Declared by thef a greate berth/that (bulbe come ou whole compade of the earth: which to palle bnber the Emperour Cla But the disciples concluded (ener 1. Cot. 16.a accordynge to higabylite) to fende 2. Cot 8.a. handreachynge bato the brethien were in Jeway/ which thynge the # Act.12.b. byband fest tit bato the elbers handes of Barnabag and Saul.

and.o.a.

The rij. Chapter. H

Mat. 4.e 17.8.20.C and. 16. D.

T the fame tymelaged kyn robe handes byoccertapne congregacyon to bere the for # James the brother of him he flewe with the swear te. and he fame that it pleafed the Jewesh rededfarther to take Deterallo. was Kafter. Nowe whan he had hym/he put hym in prefon/e bely hom buto foure quarternpons of Diers / to kepe hom / and thought Cafter to byrnge hym forth to the

and weter was kept in the prefor. but player was made without ceal acts. 4.e of the congregacyon / buto Bob pm . And whan berode wolde have ight bym out buto the people/in the appht Repte Weter betwene two opers / bounde with two chepnes. the kepers before the Doze kepte pielon.

and beholde the angell of the Lord Actu. Ca. there prefent and a light flyned in and. 16. b. habitacpen/and fmote Deter on the # waked hom bo and lapde: Arple mychly. And the chepnes fell of fro bondes. And the angell laybe buto Byide the and put on thy thues! he byo fo . And he laybe buto hym thy mantle aboute the and folower And he wente out/and followed hym woft not that it was the treuth that Done by the angell / but thought he lene a bifion. Deuertheles they we w the frist and seconde watch/and to the pron gate / that ledeth butt tyte/which opened buto them by his accorde. And they wente oute and othorow one Arece / & Linmedlatiy ingell departed from him.

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he lapbers Rowe I knowe of & Bene. 28.1 h/that the LOKDE hath feut his mante. 6.1 11/ & Delpuered me out of the honde trobe and frome all the waptyings the people of the Jewes. I And conspoered the thyringe/he came to oule of Mary the mother of one (whiche after hys Crumame was

Actu.I.D.

ralled Marke) where many were o red togethet/ \*and paped. Agan knoked at the entry bose/thercam f a bamfell to herken/named Rhoba. whan the knewe peters boyce/the neb not the entrep for glabnes/bute in/and tolde/that Deter Robe before entrye. But they lapbe buto her: arte mab. Meuertheles the abobe by that it was fo. They lapbe: it is his gell. But Deter contynued knocky Whan they opened the Doze they f Actu. 13.b. hpm/ @ were altonnped. 25ut hel Bened bato the with the hande/to b they peace /a tolde the / how the 1 DE had brought him out of the pr

meg/& to the brethren. and he bep

Actn. 14. b. And he laybe: Shewe thys buto and.21.b.

> and wente to mother place. Whan it was daye / there was lytle a Do amonge the Conloyers was become of weter. Whan be hab called for him/ and founde ho he caused the kepers to be eramps comaunded them to be carped awa he wente bowne from Jeway but Carea/& ther above. But he was b feb with them of Type and Syben, uertheles thepcame buto him will accorde and made intercellio to 15 the hynges chamberlayne / and be peace/because they countre was hed by the hynges lonce. But book appopused/perode putte on the hi apparell / lathym downe boon the gementleate/and made an ozacyon she. As for the people/they creed t

The.rin. Chapter.

wie a boxe of Bod/and not of man! iebiath the angellof the LORDE ehrm/ because be gave not Bod to ure. And he was eaten by of work ve gave by the gooft. But the morte od grewe and multiplyed. As for nabagand Saul/ they came agapne erulalem/ & Delpuered & the hand. Actu. II.e. prige/and toke with them . 3hon + Actu.13.8 e frename was Marke.

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were were at Antioche in the congregacyon/plophetes e teathers as Barnabagand Somo scalled Miger & Lucyus of Cp. nd Manahen Derodes the Tetrat noifelowe/& Saul. As they ferne ORDE/and falted/the holy good Separate me out Barnabag and where buto 3 Actu.9,b. for to worke / talled them . Thenfasted they and to/e laged the hondes on them/and m go. And they beynge lent of the off/came binto Selencia/fro then playled buto Copers. And whan were come in to the cyte Salamin/ lewed the worde of God in the fp. s of the Jewes. And they habbe

on to they emputter. Owhan they had gone thosowout t buto the cyte of Daphos / thep a certapne Sopcerer & falle pro-Jewe (whole name was Bar Jeut was worth Sergius Daulus ler of the contre/a man of bnbers Pinge. The famecatled Barnabas &

Actu. 12.D.

Ero. 7.b. and. 8.b. Actu. 8.a.

Sault buto hym/& belyzed to heate worde of Goo. Then the Soute Elymas (for lo was his name by in precaceon) withstode them / & fought turne away the tuler fro the fayth. Saul which is also called paul/ ben full of the holp goot/loked bpo him lapd. O thou chylde of the benell/full all furtyltic & all deceatfulnes/ande mpe of at engiteonines/thou cealles to pernerte the Aranght waves of LORDE. And now beholde/the ha of the Loupe cometh boon the thou fhait be bipnte a not fe the S for a ceason . And immediatly there on hym a myle & barkneffe/ & he we aboute/ and fought them that Chuld him by the hande. Whan the ruler what was done the beleved/and

John.6.b.

Actu. 15.e.

hym/ were departed by flyppe fro phos / they came to perga in the of wamphilia. # But Ihon Den from them/and wente agayne to 36 lem. Deuerthelesthey wanded th from Derga/ & came to Antiochell londe of potfidia/a wente in the fy ge bpon the Sabbath Daye/e laf be But after the lecture of the lawe ! the prophetes/thernlers of the for ge lente buto them/ layenge : 15000 thren/pf ye have ony fermon to en the people/fage on. Then fode 10an and beckened with the handell they thuld holde they peace) and the gemen of 3leact/e pe that featel

died at the Doctryne of the Lolid

Actu. 12.e

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en to: The Bod of this people the le fathers/& eralted the people whan were traingers in the londe of Es e # e with a mightie arme biought Ero. 14.6. cout of it. And by the fpace of fo:s eares luttred he they maners in plærnefle/æ tett oved fenenaciós ne londe of Canaan/ # and parted Joine. 17. b. londe amoge them by lot. # After t Indi.La. gane he them subges by the space of hundreth andfyfipe yeares bneyll pephet Samuel. # And after that 1. Keg. 8.a. wippeda konge & God gaue bnto \$1.re.10.8 Saul the fonne of Cig/a ma of the eof Ben Jamin/fortpe peares loge. Dwhan he had put him do one/ he 1. Heg. 16. 1 Danid to be they, hynge of whom ported lapenge. 3 hane founde plaim. 88.c othe sonne Jelle / a man after mp bethaufulfpllating well. finis mang febe hath Bod ( \*ac. plat 131.6. ngeto the promelle) broughtforth 2. Keg. 7.c he people of Ifrael/the Sancour wha 3hon had fyr preached bescompage the baptyme of repens ebnto Israel. But wha Ihon had ed hys course /ije fapbe. #7 am Mat.3.6, that pe take me for. But beholde/ cometh one after me/whole fines fere 7 am not worthpe to lowfe. men and brethren/ pe choloren of necacyon of Abraham/e they that bob amonge poul wonto pon is Mat. To. 81 ide of this latuacyon lent/for the ters of Jerufalem / and thepreufor fo muche as they knewehym T.Coz. 2. 4. pret the barces of the prophetes

(whiche are teb enery fabbath) bane Lic. 24.8 fylled the in condempninge him. though they founde no cause of Dea hym/yetdelpred they pplate to hyl and whathey had fulfylled al that Luc. 23. e. waptten of hym & they toke hym be from the tre/ a laved hym in a fem But on the thirde daye God rayled bp fro the bead/ se he appeared n 10h.20.21. Dayes buto them/ sthat were by kmat.20.b bom from Balile bito Jerulale/wh are his witheles bitto the people And we also beclare buto pon the Actuu.I.a. mes/which was made buto our fat how that Bobhath fulfilled the lan tobs thepr chplbie/inthat be caple Jelugagapne/as it is wiptten int 10fal. 2.8. fond plaim . Thou art my. fome pebs I.b. baye haue 3 begotten the. But th hath rayled hym bpfrom the Dead nomoze to returne to corrupcion/be on this wyle. & The grace prompt Elap. 551a. Daurd wyl 3 faythfully kepe buton Cherfore layeth he allo in another Thoushalt not luffre thyholy to ft tofal. 15.b. supepon. For Dauid whate in his bab ferued the woll of . Bod/he fe 1. fieg. 2.b. depel & was layed by his fathers fawe corrupced But he whom Gods fed by agayne lawe no corrupcyon. Be it knowne bnto you therfat Luc. 24 b men ebrethien athat thorow this is preached buto you the forgenene tynnes/& from all thynges/ where! inpalit not be tullifped in the lawe

Moles: but wholoener beleueth out man is full fred, Beware therfore me not byd you whiche is looken in ophetes. & Beholde ve belpplerg Abacuc. I.a monder at it/and peryfhe/for 3 bo a e in youre tyme whicheve fbal not

e/yfony man tell it you.

than the Jewes were gone out of magoge/the Depthen belought the they wolde fpeake the worde buto betwene the Sabbath Dapes And the congregacyon of the lynagoge bioken bp/many Jewes & profelys hat ferned God folowed Daul and abag which Cpake to the & Lerhoz Activit. I.c. em/ that they thuibe contynue in

on the Sabbath folowpnge/came

ace of Bob.

the whole: cite together/to heare mbe of God. But whan the Jewes bepeople/they were full of indias me spake agayns that which was nof Daul/weakpngeagavnit it & empnge. But Daull & Barnabag bolde/a fayd. 43t behoued frift abe of Bod to be lpoken bnto you and.15.c. w that re thrust it from rouand Pront felues on worth pof enerias lipte/lo we merneto the Betyles Hat. 21,02 shart the LORDE commanned Thaneles the to be a lyghte buto Ela. 40.b. etyles/that thou the faluacyon Alath. 5. b. theendeof the earth withan the Luce. 2. c. ples herde that they were glad (& ed the worde of the Loking & be Yeue as many as were ordened to allyinge lyfe. And the worde of the

Mat.10.8

## CR. 55.6

DEwas (pred abrote thosoweut etegpen. . Dow beit the Jewes 2. Cit. 3.D. The Acces of the Aponles.

Mat. 10.b Marr. 6.b Luce, 9.a moned the denotite & hoholable wer and the chefe men of the cytic/sea by a perfecucyon agayntle postle and expelled them out of a coakes. But they, hoke of the but they, fete agayntl them / a came to mium. And the disciples werfylled a coye and with the holy good.

The.ritty. Chapter.

C fortuneb at Jonik/than wente both together in w Conagege of the Jewes/an he le /that agreate multin the Jewes gof the Gren lened. But the bubeleupige Jewes ned and bifqupied the foules of the then agaynste the trethren. So the theps beyng there a loge feafon/ te them felues boldely in the Lo which gave tellymony buto the of hys grace/ and caused token woders to be bone by their hades be it the multitue of the cyte was bed/some helde with the Jewes/ with the Apostleg . But wha then by an infurrection of the Depthe the Jewes/ & of their rulers/top to thame/and to Cone them/they ueb it/am fleb onto Lpitra e Det ttes of the contre of Licaonia / and the region that lyeth counte abou there they preached the Bolbell.

And among them of Lystra, was a man/which sat beying im of his fete/\* and was crepel from mothers wombe and had never w

Mat.16.c.

Mat. 10.c

Scen.3.a.

me herde Maul fpeake. And whan belbe him/ & perceaued that he had to be made whole/he lapbe with a borce: Stobe by ryght on thy fete Dhe fpiage by a walked. But wha Ela. 348 cople lawe what paull had bone lefte by they boyce/ & lapde in the th of Lpcaonia. The goldes are Actu. 28. ne lyke buto men/& are come bown bs. And they called Barnabas Tuand want Mercuring because he the preacher . But Jupiters prefte bowelt before thepropte / brought agarlades before the gate / wold bone factifice with the people. than the Apollies Barnabag and herbe that/they tent thep; clothes ane in amonge the people/cryenge penais pemen. Why do ye this? re mostall men allo lphe bnto pou/ reache buto you the Bospell that and. 22.b. the turne fro thele barne thruges

the lyuynge God/ whiche made me earth/ and the fee/and all that Actu.17.0 is/which in tymes palt luffred al eythen to walke after they owne Menertheles he hath not left Koma. I.b elfe wythoute wythelle in that he hewed his benefyres/and gene bs from heaue/and fratefull fealong ge our hartes with fobe and glad and whan they sappe they they refrapued the people that they bid afree buto them.

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therecame thythercertayne Jeoin Antioche & Iconium/and per the people and & Aened want 2. Col. Ild.

Actu.10.C Apoc. 19.b

p[a].144.8 Aps.14.b.

Actu. 2.e. (1.C.13.e. \$24.24.0

2. Tim.3.b.

and but thim out of the cyte/luppe he had ben bead. Dow be trag the b ples flote rounde about him/he role and came in to the cite. And on the Daye he Departed with Barnabag Derba / and preached the Bofpell the lame cree/and taughtmany of And they wete agayne buto Lyan Iconium/ & Antioche/ Atenghtynge foules of the bilciples/ & erhou them to continue in the farth: that thorow muche tribulació multen th to the kyngbome of Bob. And they had orderned thein Elders bi cton the low all the congregacions prayed & falted/ & comenbed them the LORDE/on whom they bela And they were thosow sopadia

Actn.13.4.

came to Paniphilia/& spake the nat Perga/and wente downe to Anand from these departed they by honto Antiochets. Tro whence they bely used to the grace of Bod bin worke/which they had fulfylled. It they came there/they gathered the gregació together/& shewed them greate thyuges Bod had done with and how he opened the doze of fayt to the Peythen. And there they allonge tyme with the disciples.

The. tb. Chapter.

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Sala.z.a.

maner of Moles/ye can not ueb. Now whan there role a biller

manile Barnabas habbe fet the fel harbe agapuft them/ # they order Bala, 2.8. mat Daulle 28 arnabage certapne r of thein fluid go bp to Jerufalem the Apolities & Elberg/about this ton: & they were brought on they's by the congregacyon/& wente tho Obenices & Samaria / & Declared couerspon of the Depthe/& brought ttope buto all the brethren. Whan came buto Jerulatem # they were Actu. 19.6; med of the congregacyon & of the ties/a of the Elecs/and they tolte greate thynges God had done with Thenrole ther by certagne of the of the Whatples (whiche belened) lapbe. They mut be circumcyled & unded to kepe the lawe of Moles. the Apolities & Elders came toge. to reason byon this matter.

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low whan there was much dilpus Moeter role bp and fayd buto the me brethre/ ve knowe that a good: tago/ God those amonge bg/ that perthen by my mouth shulbe heare nde of the Golpell/ a beleue. And. the \* knower of hartes barewits Actua. t.d. ouer them/ w and gaue the the ho t/lyke agbuto bg/& put no diffethetwirte by and them/& purifyed thartes tho tow farth. Now therfo Prempte ve God with lavege bos Riples neckes the pocke & which Actua. 7.8 coure fathers not we were able to But we belene to be faued tho Ephe. 2.4 egrace of the LOKD Jesu Chiis

beag they alfo. Then al themultis

time helde they peace/and gane and buto wante and Barnabas/which to how great tokens and wobers Godt bone by them amonge the pepthen. terwarde whan they helde they pea Mames answered and lapbe: pen

Actu. 12.c. amb.21.b.

and brethren herken buto me / Spi bath tolde how God at the fritt bil to receaue a people buto his name for amonge the Berthe. And buto this the wordes of the Moophetes / ast

Imos. 9.c. wiptten: Mafter thya wpli 3 retu ind wyll buylbe agapne the Tabern of Danid/that is failen bowne:and which is fallen in decaye theref/ wi buylde agapne / and with fer it bp/it the rely due of men maye feke after LORDE: and allo the Derthen / whome my name is named / fapeth LORDE/which both all thynges! wen bato Bod are all hig workeg fo he begynnyng of the worlde. Uhen

be not disqueered/but to wirte but Æro. 20.8. ± €ph.4.a.

that they abstayne them felues from tyneffe of # 3Dols/ from Twhold and from # ftrangleb and bloude. Moles hath of olde tyme in enery \* Den o.a them that preache him/ehe is red in lynagoge enery labbath daye.

my lentence is/ that they which from nenge the Depthe are turneb bato

And the Apolles & Elders with whole congregacion thought it good bole out me of them/ and to lended bnto Anttoche with Daul & Barna

Joh. 14.b. Kamely & Judas/whole friname i Barfabas/& Sylas (which were d

amonge the brethren) & gane them eg in they bades after this maner. ne the Apolites & Elbers & brethren he health buto the brethre of the the which are at Antioche/& Spria and ia. # for fo muche ag we have ber Bala. 2. tcertayne of oureg are Departed/ aue troubled pou/e combied poure es/lavenge:pe muft be circhepled/ epe the lawe (to whom we gave no comanndement) it femed good bato beynge gathered together with one be/to chole out me/s to lende them ou/ with one beloued Barnabas danil men that hane Meoperbed Actu.13.e. lyues for the name of oure LOR: and.14.6; defus Chaile. Therfore have we judas a Splas/which that also tell he lame with wordes. for it pleas. choly good and bg/to laye no chats on you/ more then thefe necellarie rg: That ye abstayne fro the of. reg of Tools/and from bloude/and tragled & from whordome. From thich yf ye abstayne your selves/ye o well. fare pe well. han thele were leut forth/thep cas

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to Antioche/e gathered the multitogether and Delpuered the eptitle nthephab red it/they were glad of confolacyon. As for Judas & Sylas the were prophetes allo, they erb the brethre with much preaching rengthed them. And whather had othere for a leason/they were let the brethre in peace bute the Apolt dotwith Kondynge Splas thought

tacha.q. a. I. COJ. 8. 8 and.Io.C.

Ø818.2.8.

Acen, 13.b

it good to byde there Byll. #But 10a and Barnabas contynued at Antion seaching & preaching the worde of LORDE/with other many.

Meuertheles after certayne bar Daule lavo bnto Barnabag:let bg gayne and bylet our brethien therem the cytles ( wherin we have theweb worde of the LORDE) howe they 25ut 25arnabas gaue councell/that t thuld take with them 3ho/ whole fr me was Blacke. Dow be it Daul t abte it mete/not to take him with th which Departed from them in to philia/and wet not with them but werke. And to tharpe was the fter twene them/that they beparted afin the one fro the other/ & Barnabas Marke bnto him/e lapled bnto Cy But Manle chole Sylag and Depar beginge compreed of the brethe bin grace of Bod. he wet therow Sitta Celicia/Rablythyng therogregacio

Theirby. Chapter.

fra/e beholte/a certayned ple was ther named Tmod us/the some of a Jewysher man/which beleued/but his fatheru a Grehe/the same had a good report monge the brethre of Lystra and at minm. Paul wolde that the same sha go forth with hym and # toke & cittle cyled hym because of the Jewesthan we in those quarters. For they knew

that hys father was a freke . Will

1.Co1.9.c. Gala. 2.a.

wete thosow the cytical they bely ed the the Centence to kepe/ \* which cocluded of the Apolities a Cibers terusalem. Then were the congregaa Bably heb in the farth a incream nombre baply.

But as they wente thosow Whipaia the love of Balacia/thep were & for ben of the holy good/to preache the be in Ana. How be it as they came Mylia / they preued to take they mey in to Bythinia and the friete

Roma. 1.b

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denertheles whan they had valled owe Myfia / they came bowne \* to aba/and there appeared a "byfon paull by myghte/ that there was a of Macebonia/ which ftobe & prapa em and faybe. Come bowne to Hama/and helpe by. Whan he had lene bilyon/we lought immediatly to go bneo Macedonia/ beynge certifped the Loke bad called by thyther/ meache the Goldell buto them. Then irted we from Troada/and came the pat courle buto Samothracia/on merte bape to Meapolis/& from then Whilippis/whiche is the chefe cite londe of Macedoma/a a fre cyte. this cite abode we certapne bayes.

1. COL.1. C. \$9ct.18.a. and. 23. b.

Octn. 20.8

On the dape of the Sabbathes wete out of the cyte belyd the water/wher Mwere wonte to piap/ & we lat bown spake buto the wemen that resorted nher, Anda benoute woman (named bia) a feller a purple/out of the cyte Enpatica/herkened to/ wholehart Johan. 6.c.

the LORDE ovened that the game bei bnto the thonges that Daul fpake. w the was baptyled and hys boufhold Thebefought bg/and faybe: pf pe thym that I beleue on the LORD then con in to my house/and abyde there. And the Sconftrapued ba.

Bene. 10.8 Luce.14.C mb. 24.C. tr.re.28.b

It fortuned whan we went to praye thar ther met by a damiel whiche a sprete of sorth savenge/ & brought malter & madrelle greate bautage wi forthlarenge: the lame folowed to and by/andcryed a layte: Thefen are the fernanted of the mooft hee 6 which thewe by the wave of faluace

Harc. c.a. Lace.8.D.

> was notcontent with tt/and turned aboute and fapbe buto the fpiete: 36 maunde the in the name of Jefu Chil that thou departe out of her. # And beparted out at the fame houre.

Thys did the many dayes . But 201

Mat. 16.c.

But whan hy mader and mader fawe that the hope of their shaunt was gone Tthey toke Daul and Syla brue them in to the market place befo

Betu. To.C. L.tef. 2.a.

the rulers/& brought them bnto the of Acm. 17.b. cers/a laybe. Thefemen strouble o tpte and are Jewes / & pleache an of maunce / whiche is not lanfull for bes recease/nos to observe/seyinge we at Romanns. And the people rane on the the officers tente their clothes/e coma

.Cos.ILc. Ded them to be w beaten with robbet And wha they had beaten the love/the call them in prefeniand communded it sapler to kepe them biligently. Whit

an he had receased (uche comaun

e be caft them into the ynner prefon place they fete mthe flockes.

But at mydnight prayed waul and Actu. 4. B. s/and prayled God. And the prefos therbe them. Sebenty was there a erthquake/ Co that the foundacios e prefon were thake. And immes Actu. c.c. were all the boxes ope/s all theps and.IL.b. eg low led. Whan the keper of the m waked out of liepe/and fawe the n boses one/he dane out his fwearbwoldhaue kylled hunfelfe/for he he the presoners had ben fled. But leeped loude/& faybe. Do thy felfe

rme/for we are all here.

becalled for a legite/a sprange in/ trembled/and fel at the fete of Daul Splag/& brought them out/a fapde. pis what muft 3 Do to be faued? Actn. 2.D. faybe: Thelene on the Lond sand to that thou & thy houtholde Lilar. 16.4 med. And they preached the worde e Loude buto hym/ and to all were in bis houle.

be toke them to him in the lame of the might/& walhed theps tryand immediatly was he baptyled/ ill his. And he brought them in his ele fet them a tablele scewced all his boulholde/ that he was bea beleuer on Bob.

last control of the state of th

d whan it was daye the officers e cyte fent mynthers/e lapbe. Let men go. And the keper of the prebe this layenge buto paul: The es have fent hether that ye shuld be Dow therfore get pou bence/and

# 70b, 6.f.

Luce. C. D. RnD.IQ.R.

go in peace . 15 ut 10 aul lapb bute the they have beaten be openly bucom neb (wher as weare per Romayns) have call by in preson/a shulb they shult be out prenely : Dot to but lets come them felues/ & baynge be out. invnifters tolde thefe wordes buto officers. And they feared wha they be that they were komaynes / and ca and belought them/ we prayed them beparte out of the cyte. Then wete the out of prelon/& entred in to the house Lydia. And whan they had fene theb thien & conforted them/they Departe

The xbij. Chapter

Sthey made they tourney th cow Amphipolis & Appellor they came to Thellalonica/w was a spnagoge of the Jew And Paul (as his maner was) wente bnto them and bpo thie Sabbathed fpake buto thes of the Cerpeure open it buto them/and alleged/ # that Chi mult nedes have fuffred/andryle ag from the bead: And this Jeing/ who

preache buto you (lapo he) is the la Actu 28.c. Chatt. # And Come of them beleued were topned bute want & Splas a gu multpridealfo of the Denout Grekes of the chefe wemen not a fewe.

Butthe apfnecked Jeweghab mb nacion/ & toke buto them certapne t men which were bagaboundes / & gath red a copany/e let the cyte in a toue/a pleased buto the house of Jason/1 fought to bypnge them out bute the !!

Bat.8 D.

ZHC.24:D. 28at. 16.c and.17.D.

me people. But whan they founde the they brue Jalon/& certayne brethie to the rulers of the cyte, and cryed: Thefe that trouble all the worlde are Luce. 22. ne bithe 160/ whome Jalon bath res Actu. 16.c. med preuely. And thele all do cotracie the becrees of the Emperout/ & fa- Joha, 18.c. ethat there another hynge/one Je- and. 10.8. They troubled the people / & the ruof the cite/that berte this. And wha hab receaued a infficient answer of

on & of the other/theplet them go. But the brethren immediatly fent ape want & Splag by nyaht buto Bers whather came there/they wete in the friagoge of the Jewes (for they me the elbeft amonge them at Thellais) which receased the worde mars lous wyllyngly/and & fearthed the Joha. 4. b. ptures dayly whether it were ene fo m beleued many of the/@ worthipful men of the Brekes/amen not a fewe But what the Jewes of Thellalonica I. Tel. L.C. be knowlege/ that the worde of God spreached of Daniar Berea/they camoued the people there allo . Dow the bethie lent Daulaway thentin hatly to 30 buto the fee. As for Sys Cimotheus/they above there apil. Chep that conneped paul / broughte butol Athens . And whan they had bnto Sy 1.Tef.I.a. taued a comaundement & Timotheus/that they thuibe come him in all the haylt/they wet they t.But whyle Daul wayted for them theng/his spiece was moned in him an he lawe the cyte genen to the

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wolfpppppnge of pmages. And he in buto the Jewes & Denonte perfonnes the frnagoge/ & in the market Dayly! to them that came to him. But certan Ohilosophers of the Epilores & Sa kes desputed with hom. And some la What well this babler fape? Butle fayb. De femeth to be a tybynges be Some reas ger of new goddes. ( That was bece he had preached buto the the Belpel Jefus/ & of the refurrecepon.) And t toke hym/& brought hun before the cell houle/& lapb : Rlave we not kne what new boctrine this is that then cheft for thou bryngeft ftraunge ty ges to our eares. Wie wolde knowed fore/what this meaneth. As for all a of Athens/ and ftraingers a geltes/ gave them felues to nothpinge elg/ epther to tell/or to heare Come newer

Dauli Gode in the mpodes of the mune place/and lapb. pe men of Athe I fe that in all thyinges pe are to fu ticyous, I have gone thosowe and f pour gods ferupce/and founde an ale wherbpon was wirten. To the bul wen Bod . Nowe thewe I buto pon lame/whom ye worth pppe tonoraun that therm is/for to muchas he is Lo DE of heaue and earth Dwellethi in Temples made with handes / net is he worthipped with mens handes though he hab nebe ofany ma/feynge hpinfelfor geneth lyfe and bieth bi ail men enery where and hath made one bloude all the generacyon of men

D[a1.14.5.2 Actu.14.6 ±€(2.66.a Actu. 7.f.

Bene.I.d.

The thity. Chapter

en mo an metale of the eath) & mo went soil balligned borders/apoynted before/ wlonge a farre they thuid dwell/that

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p shulve seke the Loude/pf thy ghtfele and fynde hym. and truly he ig not farre from enery of bg. for in him we true/moue/and coure bepage/as certaine of youre nem Wortes also have lapb. Uleare generacion. for as much thenas we the generacion of God/we ought not hpuke that the Godhead is lyke buto e fpluer of pinagery worke of the frees pmaginacion of ma. And tru Roma. 2. bod bath onerfene the trine of tono But now he comandeth all me ry wherto repet/because he hathan nted a day/in the which he wyl indge copade of the world/with righteons by that one man in who he harh apa meed ut/a offred faith bato all me/af that he had rayled hi bp fro the tead Whathey had herde of the resurrect of the bead/some mocked. Bur some b. Use woll heare the agapne of thes tter. So waul bepartedfrom amoge n. Dow beit certayne men byb clene brm/ & beleneb/amoge whom was minus one of the councell/a awoma ted Damaris/ other with them.

The. rbuj. Chapter.

fter that beparted Danie from Athens/and came to Costnthum and founde a Jewe named & A! Rom. 16.ak quila/borne in ponsus/ whicha 2. Tim. 4 lately come out of 3taly/and bys

Ametus.

Claudius had communded all Jewes beparte from kome and he drewe be the land because he was of the same in the above with them and wought. The craft was to make tentes. And he putched in the Synagoge enery Sabbuday & exhorted the Jewes & the green

Actu.17.6.

Mat. 10.b. Luce. 10.a Actuu. 13.c.

30hã. 4.f. 1.Co<sub>2.</sub>1.b

Actu. 16.b. and, 23.b.

W Liban Splas & Tymotheus w come from Riacebenia/ Manil wage Branned by the frette teltifye bute Jewes/ that Jelus was bery Chi But whan they faybe contrarye and phemed/ be thoke his carment a buto theil. poure bloube be bpon p owne heade/from bentforth 3 aob leffebuto the Betyles. And he Deva thence/scame in to the house of a m med Julius/ which feared God/ and house was nextebuto the Synago Dowbe it Crifpus thechefe ruler of Synagoge/ beleueb on the Loki with all his boufholde. And many of Counthiang that gane audiéce/belet and were baptried.

The LORDE spake butopaul a bission in the nyght. Be not afrayed speake and holde not thy peace/ for 3 with the/& no man shall imuade them shall hutte the/for 3 have muche peak in this cytle. He continued there a peak and syre monethes/and taught them worde of God.

But whan Gallio was ruler of the trye of Achaia/the Jewes made infunction with one accorde agayn paull brought hym before the undermet feat

ayber Thistelow counteleth mente hpp God cotrarie to the lawe. Usha le was aboute to openhys mouth/ to lapbe buto the Jewes: # pf it Actu, 2 s.c. a matter of wroge/ oran enel bebe e Jewes) reason wolde that I shuld pou: but pf it be a quellyon of woa names/eof the lawe amonge you pe to it your felues/3 thynke not to bae there oner. And he broue them the indgement feate . Then all the eg toke & Softheneg the ruler of 1.Co.1.a. magoge/and linote him before the met leate. And Ballto cared for nos those thynges. aul after that he had tarped a good eroke his lene of the brethie/e lay to Spria/Missilla and Aquela beas thymcompany. And he those hys at Cenchiea (forhe had as bowe) Atme. 6.6 ame where to Ephelug/& Teft them But hehym felfe wente in to the goge/& reasoned with the Jewes.

or/but bad them fare well/e laydia nebes in ony wyle kepe this feat tometh at Jerusale/4 but of God Bebre. 6.4. I wyll returne agaphe buto pou. to he beparted from Ephelus/and to Celarea/and wête bp/ e lalutes agregacyon/and toke his yourney em Antioche/e tarped there acertome/e Departed and walked theall the cotry of Salatia & 10hapata bie/e Grengthed all the disciples. ber came buto Ephelus a certapu

he

they belyzed him/that he wold tarp them alonger leafon. And herofen

3aco. 4.b.

The Acted of the Apostley.

CO2.1.6. 3.a.16.b.

Jewe/named & Apollo (borne at Alex Dia) an eloquent man/ e mpghtie int feriptures: the fame was infourmed the wave of the LORD/ and spakefe uetly in the lpicite/ e taught diligent the thynges of the LORDE/e knew but the bapty (me of 3hon onely. The me began to fpeake boldly in the fyna ge. Uthan Aquila e polifilla berbe bi they toke hym buto them /@ expound the wave of Bod bute him more perfe ly. But whan he wolde go in to Achi the brethre wrote/and exported the bil ples to receaue hym. And whan ben come thpther/he helped the much wh beleued thosow grace . for he oueri Johan. 4.D. the & Jewes myghtely/& thewed op by the letipture/that Jelus was Ch

The rie. Chapter. A

Ut it fortuned wha Apollo n at Couintha/ that wall was thosow the bppercoaftes/en to Ephelis / & founde certin disciples/buto whom he laybe. Thank receaued the help good / fence ye ued: They land buto hym: Wie have herbe/ whether there be an holy got me layo buto them. Wherwith then pe baptyled. They layd: With the ty fine of 3hon. want lapb: 3hon tyled with the baptyme of repentan spake bnto the people/that they in beleue on hym/ which thutb come hym/that is / on Jelus that the lam Chute. What they herbe that they s saptyled in the name of the LOB

Pfath.3.b. Alarci.I.a. Luce.z.c. Johan, I.c

eln. And wha Wantelayed the bandes the the holy gooft came bpo them/ Actu. 2. 84 b they spake with tunges / & prophes ed. And all the me were about twelve. the wet into the fynagoge e preached bly thre monethes longe teaching/ & upinge them exhortacyos of the Bynanof God. & But what byuerg wareh De harted & beleued not / & fpake es Hof the way of the LORDE before multitube/he Departed fro the/and rated the disciples/ & disputed dayin the scoole of one called Tyannus. othyg was done two peares longe/ hat all they which dwelt in Affa/herd worde of the LORDE Jelu /both bes a Grekes & And God wrought inal intractes by the habes of paul/ hat from his body therwere brought syng or parteltes buto the lycke / & biseases Departed frothem and the I weter went out of them.

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But certapne of the bagabounde Tea which were coincers/bndertoketa the name of the Lord Jelus/oues that habbe enell fpietes/and fayb. charge you by Jelus whom Daule theth . They were feuen somes of Scena a Jewe the hpe prest/whiche 6. The enel sprete answered & sayte areye? And the man er whome the spiete was/ranne boon them/and same them/e caft them buberhym/ t they fled oute of the same boule band wounded. This was knowen all the Jeweg and Grekes whiche

£1atc.16,6

Math.3.a

owelfar coneing/and were tell a reas boon the all. And the name of the LOH DE Jelus was magnifyed # Many them also that beleved/came and confes Led and the wed their workes. But man of them that had bled curious craftes brought the bokes together/a burn

3ere.36.c. #

them openly/and they counted the nive of them/e fondett of money fyfty thou fand pens. So myghtely grewe the wo De of the LORDE/and prenayled. una this was bone/Daulpurpole

Rom, IC. D.

in spirite to take hys pourney toward Macebonia & Achaia/& to go to Jerula lem/# lapb. After that I haue bene then 3 mult le Rome allo. # And he fent to Macedonia two that mynificed bu him/Timotheus & Eraltus. But beb Cos. Lb. felf remanned in Alla for a feafon. the fame tyme there rolono lytle abo

bout that wave. for a certaque man med Demetrius a goldfurgth/which De Cyluer Chaynes for Diana/ & brond them of the crafte no Imali haunta Them he gathered together/& the fol working of the lame occupacion/& lay Spis/pe knowe that by this crafte haue bauntage/and pe fe and heare/th not onelp at Ephelus/but atmoofe & thosow out all Affa thes Paule turne awaye much people with his perfual Mal. 113.b ge/# layeth: They be not gobtes it are made with handes. Dow best tell not onely bying oure occupacyon to th poput to be let at nought/but allo t semple of great Diana Challfrom hen forth be delpyled/and by matellye at

the betteped/ whom neuertheles and

fia a the worlde worthyppeth.

triban they berbe this/they were full weath/cryed out/and laybe: Breat is iana of the Epheliang. And all the cyte as in a roose/& they rushed in with one lent in to the ope place /e toke & Bap Roma. To s Aritarchus of Macedonia/Danis mpanyong. Whan wante wolde haue ne in amonge the people/the bilciples fred him not. Certayne allo of the che of Alia which were Danis good frenes/ fent buto hpm/ & Defpred hpm/that eshulbe not measse in to the open place ome cryed one thrnge/ fome another. mothe cogregacion was out of qurete/ b the more parte knewe not wherfore p were come together. Some of the people diewe forth Alexander. Wihit Tewesthalt him forwarde/Aleranbeckened with the hande / wold le geuen the people an answere. But an they knewe that he was a Tewel rearole a Choute of all/and cryed the ce of two houres: Breat is Diana of Epheliang.

Whathe towne clarke had Aviled the ple/he layd pe me of Ephelus/what n is it which knoweth not/that the He of the Ephelians is a worlhyppen the freate goddelle Diana/and of the mely pmage: Seynge now that thes not be lapb agaputt/pe ought to be tent/and to bo nothyinge without ablement. ye have broughthyther thele /which are nother churchrobberal

alphemers of your goddes.

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Actu. 2.L.

But pf Demeteinsand they that are erafteline with hom/hane ought to fam bnto onp ma/the lame is ope/etheran sulers/let thes accuse one another. Bu yf ye wyl go aboute ony other thynge it mape be Determyned in a lawfullco gregacyon. For we ftonbe in teopart to be accused of this bayes bysoure: and yet is there no man gyltye/of whom w myght gene a rekenyinge of this bpion re. And whan he had layo this/he letth cangregacyon beparte.

Chearth Chaptes Owe whan the bpsoure w

cealled/Dauli called the diff ples buto him/e toke histe of them/and Departed 4 to in to Macewnia. And whan he hab go thosow those parteg and exhosted th with many wordes/he came into the lond /a there above the monethes . whan the Jewes laped wapte for he ag be wag about to fayle in to Syil purpoled to turne agayn the tow the bonia. There accopanyed him m to & Sopater of Berrea/and of Thellalon Avitarchus & Secubus & Batus of be/& Timotheus:but of Ana Tichica

stim. A.C.

L.Thn.I.8

kem. 21.b. & Trophimus. Thele wente before tarped for be at Troada/ but welay after the Calter Dayes from 10hilip buto the tyfeth bape/a came to them b Croada/e tarped thereleuen Dapes.

Upd one of the Sabbathes/ whi bilciples came together to breake but Daul pleached buto them / wpliping

enacte on the mosow/ a continued the eachynge buto mydnighte. And there ere many lyghtes in the chaber/wher er were gathereb together. There fat vonce man named Eutichos/in a wynm/efel in to a tepe flepe (whyle want s (pear page ) & was ouercome with ene/a fell bowne from the thirde lofte was taken by bead. But paul wete mene/and afeil on him/and enbraced 3. Reg. 17.e wand faybe. Make nothyng a bo/for 4. He. 4. D foule is m hpm. Then wente he bp/ nd # brake the bread/and byd eate/and Actu. 2. e. hed muche with them / till the daye I. Cos. II.b. the/and to beparted. As for the younge un/they brought hymalyue/ and were ta lytte conforted.

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But we wente afore in to the thinne! blayled towarde Allon/wylling there recease Daul/for fo hab be appoputed b wolde him felfe go on fore. Whan he s come buto by to Allon/we toke him and came to Altrienes/ & layled fro ence and came on the nextedapeoner saynte Chyos / and on the daye foloonge we arrived at Samos/a tarped Tragilion/and on the nexte day came to Mieto/for Dani hab Determined layle ouer by Ephelus/ chathe neded to fpende the tyme in Affa/ . for be Actu. 21. pard to be at Jerusale boon the Whit Daye/pf it were pollible for him.

But fro Mileton he lent bnto Ephes sand called for the Elders of the con gacyon. Whathey were come to him lapoe buto them: pe knowe fence the Chape #that 3 came into Ann/after Actu. 14.

whatmaner I have bene with you at all tyme/and ferned the LORDE with all humblenelle of mynde / and with many teares and tentacions/which happened buto me by the lavenges of wayte of the Jewes/how that I have keptebacke no thyage that was profitable / but that haue the wed you and taught you open and prynatty fro house to house / han tellifyed both buto the Jewes and to the Luc. 2 4. d Brekes Sthe repentauce toward Bol and farth towarde our LORD Jelus.

Cprete buto Jerusalem / not knowyng what that happe there buto me/but the Act. 2.1.a.b the holy gooft witneffeth in energe tie/and faveth/that bodes and trouble 2. Tin. 2.a abydeme there. But Tregarde nen

And now beholde/ 3 go bounde in the

of them/nother counte 3 mplyfe Deares then my leife/that 3 mayfulfyl my com Ce with tope/a the offpre that 3 hauem ceaued of the LORDE Jelu/to telliff

the Bolpellofthegrace of Bob. And now behold/I know that pell

le my face nomose/all pe/ thosow wh I have gone and preached the hyngo 2. Reg.3.f. the Daye that 3 am pure from bloude of all men. for 3 haue keptel thyme backe / but have thewed you the counsell of God. Take hebe therh buto poure felnes / and to all the flock amoge the which the help good bath you to be Bilhopes/to febe the cogre evon of Bod/ whiche he hath purchas

2. tim. 4.4 thosow his own bloube. for this 3 kg 2. pet, 2.8. we thataftermy departyng theth

erin amonge you greneous wolnes! schiball not fpare the flocke, vee eut from amonge poure owne felues fhat Joha. r.c. marple/lpeakong peruerle Doctevne I. Joha. 2.c name disciples after them Therfore ake/s remembre/that by the space of peres I cealled not to warne enery efyou both night & day with teares And now brethre 3 comebe you buto Die to the worde of his grace which mpghtle to edifpe you / & to gene pois enheritafice amoge all them that are etifped. 4 3 haue not delpied Cylner 2. Col. II.b. de of rayment of ony of you. For ye and. 12. b. e felues knowe/that thefe hances & Ben.z.De empnitted buto my necessities/and I. Coz. 9.b. mithat were with me. I have theweb 2.tella.z.a. all thynges/how that le labouryng sughte to receaue the weake and to nembre the worde of the LOKDE! wthat he layber # It is more bleffed Eccle 4 e. reue / then to receaue.

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and wha he had fayde this/he kneled one/ & prayed with them all. But Actu. 21.2. rewas much weppinge amonge them they fell aboute Daulg necke/ and to hym/& were losy/mooth of all bes of the worde which he had lapder they thuibe le his face nomore. And accompanyed hym buto the Chipper

Che.rri.Chapeev.

Ow whan it fortuned that we had launched forth & were Des parted fro them/wecam with a Gravati conele bute Coen/ the day folowinge bute Rhodis!

enbred thece buto thatara. And which fonde a thippe ready to laple buto job nices/we were absode and fer forth. B wha we cam within the fight of Cros we lefte it on the lefte hande/and fi onto Syria/& came buto Tyre: for the the shyppe shulde layed forth the wan and whan we had founde bikeples/1 Setu.20.b. tarped ther feue dapes. And thepte be Dani thosow the fprete/that beth notgo bp to Jerulalem. And it form whan we had fulfylled those dayeg/ peparted/e wente our wapes/e they bronant be on oure wave with wruck thyldren/tyli we were ont of the cittle actu.20.8. we kneled bown boon the Chose/ # played. And wha we had taken our le one of another/we toke thyppe/but th turned agaph buto thepas. As to, be ended the course from Tyze/and came Otolomaida/& faluted the brethen/ abode with them one daye. On the next daye we that were will Dani Departed/& came bito Celares entred mto the houle of 40hilippel Euangelist (which was one of thelen and abote with hun. The same had fo boughters which were birgins! prophecyed. And as we taried thete bayes ther came bown fro Jewiya

phete named of Agabug. Whan hem

come buto be/he toke wauls gratel/ bounde his hantes a fete/a Capte. U fareth the holy gooft: The ma w

gerbelthis is/shal the Jues bende that Jerusalem/and that delpuer him in the bades of the Herthe, Wha we he

Zctu.6.8. and.8.a.

Joel. 2.f.

Actu. II.C.

Octu.20,6.

both we and they that were of the e place/befought hym/that he wolbe go bp to Jerufalem. Then answered il e lapbe. What do ye/wepyng/and thynge my hare: # for Jam redpe Actu. 20.c. onely to be bound/ but allo to bye at usalem for the name of the LOKD n. But whan he wolde not beperina we ceased a sappe. \* The wyll of Blath.6.1 LORD be fulfplied And after thoaped we were ready/a wete by to Je dem. Thereame with be also certay of the Diftiples of Celarea e broughs h them one of Cypers named Minaan olde disciple/with who we shald e. now whan we came to Jerulale/ bethien receaned be gladly. But on nerte dape Paull wente in with by b James/& all the Elbers came toge and whan he had fainted them/ he by order what God had done amog beythen by hig myniftracyon.

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Whan they herbe that / they prayled LORD & layer buto hum. Brother/ usept how many thousande Jewes trare whiche beleue/ gare all selous the lawe. But they are enfourmed but the that thou teachest all the Jes which are amonge the Beythen/to the Moles/a lavelt that they ought to circucyle thetr chyloge/noz to was after the same coftume. What is it rine: The multitude mud neves cotogether/for thep that here that thou come. Do this therfore that we laye the: the have foure me which have \* fu. 6.6.

bowe on them/take them buto the/ Actu. 18.b.

Actu. 15.0

cost on them/that they maye shaue the heades/& they shall knowe/that it is a thynge / wheref they are enfourmed gaynst the/but that thou also walked kepes the lawe. For as touchynge the that beleue amonge the Deythen/ in haue waytte/& cocluded/that they shaue waytte/& cocluded/that they sho observe no such/but onely to kepe the selues fro the offrynges of Idols/fro bloud/ from stagled & from who don

and purifye thy lette with them/a bo

and was purified with them on the net to daye/and entred in to the temple/be claryinge that he fulfylled the dayest purificacion/tyll ther was an offerna

But wha the feue dayes were ali

offred for enerp one of them.

fulfylled/the Jewes of Affa sawe him the temple/4 moued all the people/lays handes byon him & cryed: re men of Jeael/helpe/this is the ma that reache all men enery where agaynt our people lawe/& this place. We hath home Grekes also in to temple/& hath defplaths holyplace. For they had sene was phimus the Ephesian with hym in the cytie/hym they thought that paull he brought in to the temple. And all they tie was moued/and the people rame gether. And they toke Paul/& Duichlout of the temple/and forth with the deep were shut to.

But whan they wente aboute to his him/tydynges came to the chefe capus ne of the copany/that al Jerulalem we moved: Unbuche immediatly toke for

Actu. 20.2. 2.Tim. 4.0 egand captayneg buto bym/e takn amonge them. Whan they lawe the agne & the fouldpers/thep lefteling e of paul. Whan the captayne can he toke htm/@ comaumbeb him . to Actu. 21.b. unde with two chepnes and aret the was/s what he had done, One this/another that amoge the peo-But whan becoulde not knowe the tente / because of the rumoure/he cobed him to be carted in to the castell wha became to the Reppes/itforti that he was borne of the fouldiers be kof the biolece of the people for the titude of the people followed after/& edi & Awaye with hym. Wha paul Luce. 23.0 new to becarted in to thecatell/he buto the captaque: Mape I fpeake the? he lapbe: Canft thou Breke? not thou the Egypcya/which before ele bayes maybelt an bproure/and elf out in to the wyldernelle foure lama which am a Jewe of Thar Actu. o.b. citelynof a famous cytle the Cilicia and, 22.8. ethe the / fuffre me to fpeake buto ople. Usha he had gene him licece/ e stode on the steppes/ & beckened the hande buto the people. Nowe ther was made a greate flence/be buto them in Debute/and laybe.

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Che. rtij. Chapter.

Emen bethen @fatherg/heare mpneantwere which I make be to pou. Whan they herde that he spake buto them in pebpue/they

Actu.9.b.

Actu.s.a.

Actu.9.8. and.26.b I.Cop.15.8. Gala.I.b.

Danie.z.e.

Actu.g.b.

kepte the more filence, And be farb. am a man whiche am a Jewe/boine Tharks in Cilicia/e brought bp in th cotte at the fece of Mamaliel /enfe med biligeely in the lawe of the father a was fernet mynded tot Bobward/ pe all are allo this baye/ # @ 3 perlen teb thyg wave buto the beath . 3 bour them & belyuered the buto prelon/bot men & weme/ag the the prefte allo bo beareme witnelle/and all the Elers/o whome I receaued letters buto the be thien/e wete towarde Damalcon that? mpghte bipinge them which were then bounde to Jerulalem/to be punylibed. But it fortuned as I mabe mytor

ney/@came nye buto Dama fcon/abo moone/ foderly ther fhone a greatly aboute me fro heaut & 3 fel to the car and herbe a boyce whiche layd buto i Sant Sant / why perfecuteft thoum Janswered/Who artthou Loko. he lapbe bnto me/ 3 am Jelugof Da reth who thou perlecuteft & As fort that were with me/they lawe the lyd and wereafraged/but thep herte note boyce of hym that Cpake with me. ] [4] LORD/what that I bo: The LOR Capb bute me. Arple/e go in to Damall ther Chall it be tolbe the of all that is poputed the to bo. But whan I fawe! thyinge for the bryghtnelle of the lygi I was led by the hand of them that we with me/and came to Damalcon.

Ther was one Anantas/a whoth a free the law/ which had a good report of all the Ines that dwelt ther/the law

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me/a Repte unto me/a layte: Brothes milloke bp. And 3 loked bpo hom the ne houre. De fard: The Bod of our fas ers bath orderned the before/that thou Del knowe his wyll/e fe the thynge tis epohtfull/e heare the boyce oute his mouth: for thou that be his wytle bato alimen of the thinges which ou hafte fene and herbe. And now why reft thou? Arple/and be baptiled/and the awaye thy fymes/& call bpon Rom. To. name of the LORDE.

But it fortuned that wha I was come pne to Jerusalem/and prayed in the ple/I was in a traunce/esawe him. fapt he bntome. Etake haif # and Etat. To.b the loone out of Jevulalem/ for they Actu. 9.0. Unot recease the wythelle that thou eft of me. And I lay te: LOK D they n felues knowe that I put in prefor bet in enery lynagoge them that be Don the And whan the bloude of Actu. 7. me thy witnesse was thed/I stote by and.8.a. & confented buto his beath/& kepte clothes of them that dewe hym, And

be buto me. Go thy wave for fende the farce among the Deythe they gave bym aubtence bnto thys Esbe. 3.84 De/& left bp they boyce/and faybe pe with fuch afelowe fro the earth tis not reason that he shulde lyne as they cryed/and cast of they cle le thate buft into the apre/the cap e bad bypnge him in to the caftell/ labed hom to be beate with robbes to be examined/that he might know batcaule they cryed to bpon bym

Actu. 13.8. Bala.I.C.

and whan he bounde him with the Daul Capo buto the budercaptapue t Rede by: 3s it lawful for you to fcour mā that is a Komapule butondepa Whan the bidercap tayne herbe that went to the oppercaptagne/a tolder and lapte. What wyltthou bo: This is a Romayne. Then cam the boper tapne/and fapbe buto hym. Tell me thou a Remayn? The layd / pee . And opper captayne answered. Unteh age Summe optayned 3 thys fredome. Dani layb. As for me/ 3 am a Roma boine. Then Brayght waye Departed him they that thuld have examined And the chefe captagne was after whan he knewe that he was a Kon and becanfe he had bounde hym. On nexte daye wolde he know the cerm wherfore he was accused of the Jen and he low feb him from the bonbes comaunded the hye preftes and all Actu. 23.D. councell to come togethee/ & f bon Daul fosth/and fet him amonge the

Che, rriff. Chapter.

Scm.24.1

3ett. 20.8.

Aul behelde the conncelle De. ye men @ biethie/ # 3 lyued with all good coulci before bod bato thes be But the hpe preft Anat

30ha.18.a. comantweb them that Robe abouteh to Compte him on the mouth. Then the Daul buto him. Bod that Cmyte the t Deu. 17.a. paynter wall. Sytteft thou e tub me after the lawe and comauntelle so be Congrey contrary to the lame ?

that flope aboute him laybe, Kenythou Bods bye prett: And Daul fa-Brethre/3 wyt not that he was the mefte. for it is wirtte: acheruler Erob. 11. b

thy people Chait thou not curfe.

but whan Mant knewe that the one te was Saduces and theother part ryleg/he cryebout in the councell: nen and brethre/3 am a #40harile/ the forme of a tobarife. & Of hone refurrecció of the beadam 7 tubgeb whan he hab fo farbe/there arolea encyon between the Pharifes & the buces/& the multitude was benybed: the Sabuces lave that there is no

recceyon/notherangeli/noz (prete: he Wharifes grafite both And ther mabe a greate cepe. And the Scets of the Wharples lecte/ ftode bp/and

le/and Caybe, Wie fynde no euell in man. But pf a fpiete or an ans Actu.12.8 baue fpoken bnto bym/let bg not

ne agaynst God.

ne whan the diffencyon was great! pper captayne feared/ that Daule haue bene pluchte alonder of the/ omanded the fouldters to go bown to take hym from them/a to bayinge In to the castel. #28ut in the might Metu. 16.6 page/the Lottoe fode by ham/ and. 18. a ipd: Be of good cheare Maul/for ag hatte tellifyed of me at Jerufalem mufte thou teftifpe at Rome allo. ow whan it was daye/certayne of 2. Tim. 1.5 tweg gathered them selves toges ind mate a bowe nother to eate not e tylicher had bylied want. Thep

achilip.z.a \$ Act. 4.a. 26.a.28.c.

At. 22.C. Mar.12.b. Luc. 20.B

Ephe.z.&

were more then fortye/ which had made ship conspiracion. The se came to the hypereses and Elders/and sayde: Use have bounde one selves with a bowe/that we wyll eate nothinge/ tyll we have slave paule. Now therfore gene ye knowled to the byper captayne and to the concest that he may e bringe him forth but you to morow/as though ye wolde hear him yet better As for bs/we are ready to hy

bun/or euer become npe pou.

But wha pauls lyfters fonne herbe of their lapenge awapte/he came/ get ared in to the castell/and tothe wani. S paul called buto hym one of the bube captaynes/and layd: Brynge this you man to the oppercaptapne / for hely fomwhat to lay to him. The toke him/ brought hym to the bpper captaque sayo . Waul the presoner called me b him/and played ine to biginge to the the ponge man/which harh formwhat to lay buto the. The the hye captaque toneh by the hande and were alphe with h out of the wape/gared hpm: Ushatis shat thou halt to laye buto me: be la The Jewes are agreed together/to fre the / to let Daul be brought forth enojowe before the councell/as thou they wold heare bim pet better. But low not thou they, myndes/for thet wapte for him mo then forty me of it whiche haue bounde them feines wit bowe/notherto eatener Dapake tylin haue Capne Dani/a euen now are th sedpe/and loke for thy promette.

Lien the bpper captayne letthepe

man beparte/and charged him to tell man / that he had thewed hym thyg. nd he called buto hom two budercaps pnes a lapo: Make ready two hubseth ildpers/that they may go to Celarea/ d thre score & ten horsmen/& two huns eth fpearemen at the thypbe houre of enpght / & Delpuer them beattes/that ep mape fet waul theron / and bipnae m late to felix the debytela he wrote letter on this maner.

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Clauding Lylias / buto the moofte pghty debyte felix/gretynge. # The Actu. 11.1 twes had taken this ma/e wolte have one him then came 3 with fouldpers refcued him/and perceaued that he Romanne. And whan I wolde have owe the cause/ wherfore they accused m.# 3 brought himtn to their coun- Actu.22. aboute quellions of their lawe. Bue te was no acculacyd worthy of death of bondes. And whan it was shewed that certain Jewes laved wapte for 1.3 fent him Arapghe wape buto the/ commaunded the accusers also that ewhat they had agapuse hym/ thep to tell the same before the fare well. the fourdiers (as it was comaunded m) toke Daul & brought him to Antiitag. But on the nexte daye/thep lefte horfinen to go with him/ and tuened the to the caltell. What the fe came to itea/they belynered the letter buto ebpte/& prefented wand before him Whan the Debyte had red the letter red of what contry he was And wha

The Artes of the Apostles.

he buberttonbe that he was of Cutcini Deu.17.a. helayoe: \$3 wyliheare the/whanthy ne accularg are come allo. And he come maumbed to be kepte in Decotes jubate ment houle.

The exhibit Chapter.

Actu. 23.8 and.25.C.

free tone dayes the tipe views nanias came bowne with the El Ders/& with the Olatour Termi lug/ whiche appeared before the bebyte agayntt Daul. Whan Daul was called forth/ Tertuling begane to actule hym/and lapd: Seynge that we lynem great peace by the meanes of the/a that many good thynges are bone for thes people thosowe thy prouvdence ( mook inputite felix) that alowe we enerand in all places with all thankes. Dotwith frandinge that 3 benomoze tediougbie to the/3 prape the/ that of thy curtelye thou woldest heare by a fewe wordes.

Actu. 21.D.

We have founde this man a pelitlent felow/ga fearer bp of febicion amonge all the Jewes thosow out all the worlde anda maynteyner of the lecte of the Ma sarces/ # & hath taken in hande alfo to suspende the Temple / whome we toke/ and wolde have moged hym according to our lawe. But Lylias the hye captay ne came boon bs/& with greate biolem belyuered hym out of oure handes/an commannded his accusers to come unto the : of whom ( pf thou wylte enquye) thou mayel have knowlege of all thele thynges / wherof we accule hym. The Jewes lykewyle afframed and layde

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But Dani (whan the bebyte had beca ened buto hom/that he shulde speake) niwered . Sernge I knowe that thou ale bene fubge now many yeares amo ethis people/ I will not be afraged to inswere for my felfe / because that thou well knowe that ther are per nomoze it twelfe dayes sence I came by to Je falem to worthyppe/ s and that they acm. 21.0 other founde me in the Temple Difpupinge with ony ma/or makynge ony bpite amonge the people/noz in the Spe roges not in the eyeie nother can they ue the thynges / wherofthey accuse But this 3 & confelle buto the/that Effat. To.D her this wave which they call herefye! Harc. 8.e. worthpope 7 the Bod of my fathers/ at I belene all that is wirtten in the me and in the prophetes/ & hauehope warbes God/that the & fame refur- Erobi.z.a stepon of the bead which they them fel Bath. 22 sloke for allo ) thatbe both of the will butult. Therfore Audre 3 to has Actu. 23.8. alwaye a cleare confctence towarde dand towarde men.

But after many peares I came and naht almelle buto my people/ & offeingest wher boo they found me puped in the Temple with out ony matumoure or buqueemelle. Dow bett tewere certapne Jewes out of Affa th thul we be here prefente before the accuse me/pfthep had ought agaynt losels let the same here save/pf they le founte ony burighteoulnellein me le I Conde here before the councelle

Luce. 12.c

Rom. IC.D. 2. CO1. 9.8. # Act. 21.6.

Jere.39.c.

Actu. 27.8

and. 28.b.

excepte it be for thygone worde/that ] Actu. 23-a cryed fondynge amonge them . . Tot the refurreccyon of the dead am I tub

ged of you this bape. Whan felir herbe thys/he Deferre

the (for he knew bery well of that wave) and lapse: Whan Lyflas the boper can tayne cometh bown I wyll enquyre our poure matter. & But he comaunded the bnder captarne to kepe paul/and to le hm haue rell / ethat he shulbe forbybb none of hys acquayntaunce to myniter

buto him/or to come buto hym.

But after certayne dayes came felle with hys wyfe Druffla / which wass Tewelle/ & called for Daul/ & herbe hom of the fayth in Chiffe. Dow beit wha Daul Spake of ryghteon inele/e of the tite/and of the tubgemet to come. fel trembled/ answered: Go thy wavefu this tyme. Wha I have a covenyent to me/3 well lende for the. We hoped all that money fhuibe haue ben geue bims Daul/therfore called he ofte for bym/ comuned with him. But after two pe res came portius feltus in felir to me. pet felir willpage to thewe the ? Actu. 24.e. wes a pleasure/ # lefte Daulbounde

Che.rrb. Chapter.

Owe whan felluscame in the contry/ouer thre Dayes wente bp fro Celarea to Jes Calem. Then appeared the he preftes & the chefe of the Jewes befo hymagaynt paull/and intreated hy and belyzed fauoureagayna bim/that

not tente for him to Jeen lalem/& laveb pte for him/that they might flage him the way. Then answered fellug/that aule Chulde be kepte at Cefarea/ but the himselfe wold though go thyther on. Let the therfore (layb he) which table amoge pou/come bown with bg accule the ma pf ther be ought m him. Whan he had tarped amoge the more m ten daves/he wente bowne to Cela And on the nexte bave he fat bowne me tudgement leate /and comannded and to be brought. What he was come/ e Jewes which were come bowne fro trufalem/ftoberounde about him/and nghte many and greuous quarels as mple paul which they could not proue ple be anlivered for himlelfe: #3 ha | act. 24. nother offended oughte agaynit the and. 28.c. we of the Jewes/not agayn & the tem no sagaynt the Emperoure.

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But feltus welling to thewe the Jes ega pleasure/answered want/ a sapo: let thou go bp to Jerulalem/e ther be ged of these thynges before me-18us al laybe: 3 fronde at the Emperoues emet leate where I ought to be rub. to the Jewes have I Done no harme thou also knowest bery wel. pf 3 haue teony man / 03 competed ony thynge thy of teath/I refule not to bye: But ther are no luch thynges as they accu eof/the map no ma belquer me buto Jappealebnto the Emperour. Then ie feding with the councelle answe Thou hall appealed bute the Empe re/to the Emperour thalt theu go.

Fay.

Den.17.a.

Scen. 23.D.

After certaphe Dapes came hynge & artppa and Bernice to Celarea to welce me feltus/e wha they had tarped then many Dayes. fellus rehearled Mauli Actn. 2.4.c caufe bnto the hynge/@ fapbe: Then \$Act. 24a is a malefte bounde of felit & for wh fe caufe the hye preftes and elbers ofth Tewes appeared before me whan I w at Jerulale/& Delpzed a lentence agapa hym . Unto whom 3 answered: 4 311 not the maner of the Romanns to bel ner ony man that he thulbe perythe/be fore that he whiche is accused/hauehn acculers prefent/and recease lyberties answere for him felfe to the accusaryon Whan they were come bether together I made no belape/but fat the nexte bay in fudgement/and comaunded the mai be brought forthe Of whem/what acculers fobe bp/ they brought no acc facyon of luche thynges as I lappole but had certapu queftyong agaput by of they owne inperticpons/ and of a Jelus Dead/whom Daul affirmed to alyue. Dow be it because 3 bnberfton not the queltion/Jared hun whether wolde go to Jevulalem/ & ther be tub of thele matters. But whan Waul h appealed that he myghte be kepteb the knowlege of the Emperout/3 co maunded hym to be kepte / tpll 3 my

> fende him to the Emperoure. Agrippa lapd to feling: I wold fare heate the man alfo. De laph: To mou Chalte thou heare byin. And on the ne Daye came Agrippa and Bernice w great pompe/and wente in to the com

all with the captarnes and chefe me of he cytie. And at fellus comauntement pauli was brought forth. And fellug tyde. Apinge Agrippa/e all pe me which rehere with bs/pe le this man/aboute thom all the multitude of the Jewes ha entreated me/both at Jerufalem and realfo/and cryed that he ought not to me ony longer. But whan I perceaned he had done nothpage worthy of ath / and that he himfeife allo had ap aled buto the Emperoure/I determp to fende hym/of who I have no cer one thyrine to wapte buto my Lorde. herfor haue 3 canled him to be bronabe ith before you / specially before the (O nge Agaippa) that after examinacion b/I might have somwhat to wipte. me thinke it an burea fonable thyng lende a presoner/and not to shewe the les which are laved against hym.

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che com-

and.26.c.

The gray. Chapter.

Brippa sayde buto Pauli: Thou haste seue to speake for thy selfe. Then Paule steetched forth the hande/& answered for hym selfe. Then Paule steetched forth the hande/& answered for hym selfe. Thy selfe happy (O kynge Alppa) because I shall answere thy see before the/of all the thynges where am accused of the Jewes: specially so much as thou arte experts in all sumes & questions/which are among Jewes. Wherfore I beseche the /to the me paciently.

Applying truely from my youth by swe it was sed from the begranging.

Actu. 23.8 aphilip.z.a i Bene.z.c and.22 c. Dent. 18.c.

3.II.E

Actu.8.a. and. 9.a. amb.22.8.

amorae this people at Jerufalem hou all the Tewes whiche knewe me afore at the fpilt/pf they wolle tellifre:for after the moof Grapte lecte of oure Jewplhe lawe/ 3 lpued a 10harple. And nowe frande 3/e am indged becaule of the hope of the promelle/ that was made of Bod buto oure tathers / buto the which (promes)our twelfe tribes hope to come Dlal.15. b. fernynge God inflantly baye and nyghe forthe which hopestake (O kyng Agri pa) 3 am acculed of the Jewes. Wherh re is thes tubged amonge pou not to b belened that Bod rayled by the Dead

allo berely thoughte by my felfel that Toughte to bo many cotrarye the gescleane agaynt the name of Jolusof Majareth/ which 3 byb at Jerulalen wha 3 thut by many lapntes in prelin wher boon 3 receaued authorite of the bye preftes. And whan they fould be pr to beath. 3 brought the fentence. And the row all the frnagoges 3 punpfhed the ofte/ & copelled them to bla foheme/a was erceadynge madde bpon them/a perfecuted them enen bnto Grannaen ties. Aboute which thynges as I wen towarbe Damalcon with authorites spece of the hpe preftegiene at mybl (o hong) I lawe in the way/that a in fro heanen (cleaver then the bayahme of the Some) (hyneb rounde about and them that four med with me.

But wha we were all fallen bown the earth/I herde a bopce (peaking) to me/elapenge in Debine: Saul Sa why perfecute thou me: It halbe b

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for the to hycke agaynft the pryche. nt Tlayd: LORDE/who arte thon? fapb. Jam Jefug who thou perfecus But cyle by & ftonde byon thy fetel therfore have I appeared buto the! it I might orderne the to be a minifer wytnelle of it that thou haft lene/ & t I wyl pet cause to appeare buto the o Twill belyuer the fro the people/& the Depthen/amode who I wil now be the/ to open they eves / that they ve turne from the Darknelle bnto the light/& from the power of the beuett Ela.60. 600/that they maye receaue forces elle of Conne / the enheritance with mthat are fanctified by fayth in me. Wherfore (Okynge Agrippa) I was farthlelle buto the heavenly billon/ thewed itfput buto them at Damal at Jerufalem/ & mall the coaftes eway/and to the Deythen/ that they be to penauce & turne baro Bod Actu.2.D. to be the ryaht worked of penance. 3.6.17.6. this cause the Jewes toke me in the ple/ and went about to kyll me. But owe the helpe of Bod fent buto me nde buto this pape/and tellike both fmall and great/ & faye none other ge then that the popphetes haue (that it fhulbe come to palle ) and g/that Chill Chulde fuffre/and be frite of the refurreccyon from the and thewe lyghte buto the people/ to the Beythen. tha be thus answered for himselfe.

glaphe with a lowde boyce: 40am arte belydeg thy felfe/much leave

30ba.18.c

nyng maketh the mad. But Daul laybe 7 am not mad (mott beare feltus ) bi speake the wordes of treuth and lobe nelle: for the kynge knoweth this well buto whom I fpeake freip. for 3 thom that none of these thyinges is hybfro him: for this was not Done in a come Beleuelt theu the prophetes/ O ton Agrippa: 3 knowe that then beleuel Agrippa laybe buto Waul. Thou perli belt me in a parte to become a Chiffe Daul fayb/7 woldto Bob/that (not on lpe in a parte/but altogether) I mpah perfuace not the onely/but all them the heare me this dape / to be fuch as Jam thefe bandes excepte. And whan hehal fpoken thys/the tynge role bp/and t Debyte/& Bernyce/& they that fat with them/& wentalybe/and talked togethe and faybe. Thygman hath bone n thyinge that is worthye of Death/or of bodes. But Agrippa lapde buto fellus Chis ma myght haue bene low led/pf

Actn. 23.b. and.25.D.

The.rxbii.Chapter.

had not appealed buto the Emperoute

man it was concluded th we shuld saple into Jul They belynered Daulan certapne other presoner to the bubercaptarne med Julius/of the Emp

rours fouldiers. And whan we were tred in to a thyp of Adramis/ to farle Affa/we lowfed fro lond. And there w Colof. 4. a with be one & Artftarcus out of Bis Donia of Tellalonica/on the next Day

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mebnto Schon. And Juling intreated incurteoully maganehimliberty to Actu 14.6 to hig frendes/ & to refresh himselfe. and. 28.6. ofro thece launched we/a layled harby Cypers (because the wyndes were synft bg) a fayled ouer the fee of Cite Monthere the budercaptayn founde ippe of Alexandria/ readye to layle m Italy/ and put bg therin. And wha mad lapled Cowlye/ & in many daves re learly e come oner agaynft Buybon the wynde withstode bg) we sayled Candy nye bnto the cytie of Salmo/ came fcarcely beyonte it. Then came to a place/which is called Goodhaue where buto was the cytre Lafea. w whamuche tyme was fpence/and page was now teoperdous/because they allo had falted ouerloge. Daul outed the a layer buto the Syrs/I le thys faringe wil be with hurte/& h dammage not onely of the ladyinge of the (hyppe/but allo of our lyues. Reverthelelle the bnærcaptavne bes the governoure of the thyppe and malter/more then it that was looke aul. And for to muche ag the hauen not commodious to wenter in/ the parte of them toke counsell to bes thence / yf by ony meanes they trome to Dhenices to wenter thes th is an hauen of Cantre/towarde Southweste a Mosthweste wynde. the Southwynde blewe/thep lups nge to have had they purpole lows W YSC nto Allon/& layled past all Candy.

Buenot longe atter/ther role again they purpole a flowe of wynde/ which escatted the Mortheatte. And whant htppe was caught/& could not refpt th wynb/we let her go/ and brone with the wether . But we came to an Ile nam Claudia / where we coulde fcarce get bote. Which they take by/ a bleb beloe and bounte it biber harde to the Chipp fearynge left they thuib haue for in to the Spites and let downe the be Tell/ & fo were carped. And whan we be bybbe a greate tempelt/on the next bey me mabe an outecaftynge:@ on the thy bave with our owne handes we call the tackling of the Chyppe. But what ther Sone not farreappeared in ma Daves/e no fmail tempest lave boon b all the hope of our lyfe was take away

And after longe abstinece/paul & forth in the mpbbes of them/ and farb Spig ve Shulte have herkened bottome and not to have lowled fro Canbre/a not to have broughte be this harme an solle And nowe Jerhorte pou to be good cheare for ther thatt none of ou pues perplhe/but the lipppe onely,

for this nyabt flobe by me the and of Bod (whole 3 am/e who 3 ferne) letu.25.b. fapoe. feare not Danias thou mult brought before the Emperoure. And Bed bath gene bnto the all the that fin with the . Wherfore lyng be of good ch te/ for 3 beleue Bobmhat it Challcome Actu.28, a. to patte as it was told me. # Dowbe we must be calt in to a certapne plonbe

But wh athe fourteth night camb

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wer carped in Adala about midnyahi hypmen bemed that there appeared econtry buto the/a they call out the be/a founde it twenty feddog:a wha were gone a lytle farther/ they cafe the lead agayn/a fond fyftyn feddag Chenfearping lefte they shuld fall on e rocke/they cafte foure ancherg out the fterne / and wythed for the daye. hathe hipme were aboute to Apeout the (hippe/a let downe the bote in to fee | buber a coloure as though thep beatt ancherg out of theforellippe) an lapte buto the bubercaptayne and the Couldvers. Excepte thele bybe in thyppe/ye ca not be laued. Then the byers cut of the rope from the bote/ let it fal. And wha it begato be daye mierhosted the all to take meate and be. To daye is the fourteth daye that aue tarped & cotynued faltinge/and e receaued nothunge: Uherfoze 3 rou take meate/for youre health/ by ther shall not one heere fal fro the Mat. To. b. dofonyof you. And whate had thus Zuce. 12. ien/he toke bread/ a e gaue thaken \* mar. 6.e bod before them all/and brake it/and and 8.e. une to eate . Then were they all of Joha. 6.a. cheare/a toke mente allo. Ule werd I Tim. 4. ether in the thep two hubseth/the a lyrtene foules. And whathey had in priough/they lyghtened the Mippe tall out the wheate into the fee. Whan it was baye they knewe not land. But they fyped an haue with a

the/mto the which they wermynded

fit wer pollible) to think in thelhip.

And what they had taken by the anchers they committed them selves the see/and lowsed the endderbandes / and hopsed bype the magne saple to the wynde/and dive towards londs. And whan we the nuced on a place whiche had the see of both the sydes/ the shyppe dashed byon it. And the foreparte abode fasts bumo ued/but the hynder brake thorows the biolence of the waves.

The foudiers councell was to kill the presoners lest one of them whan he had two mined oute shulbe five awave. But the but captayne welling to save passes, the but captayne willing to save passes, the coult from they purpose to maunded that they which coulte swome shuld cast themselves frist in to the see a crape but some is the other some on bordes some on broken peces of the shuppe. And so it came to passe sthat at the soules came safe but sonde.

(Fallen in to the Systes.) Systes are parelous fondy places in the fee/a boute the coaftes of Africa.

The rebuj. Chapter.

Actu.27.6

Mo whan we were elcaped/w knew that the Ile was calle Effelite. As for the people/ the they kindled a fyze/and receaued ball because of the rapne that was come by bs/and because of the colde. Whan pau had gathered a bond of syches/e layer them on the tyze/ther came a bypet out

the beate a lepton pauls bar. tuha people fame the beaft hange on hes be/theplayd among the lelues: This made nedes be a murchurer/ who geaunce (uffreth notto lyue/though aue elcaped thefee. But he fhoke of beatte in to the fyre/ and felte no me. how be it they wayted/wha he D haue fwollen/og falle downe Dead lp. But wha they had loked a great ple/and fawe that ther happened no me buto hun/they chaunged theyse beg/a layde that he waga God. in the fame quarters the chefe man e He whole name was willing/ lordfhippe:the fame receaned bg/ obged by thre dayes curteoully. It ined whan Dubling father lay fych f the fenergand of a bloudy fluxe/ wente inbnto him/and prayed/& behe handes on hun/& healed bym. a this was done other also which Meales in the 31e/came/ and were d. And they byd by great bonoure. whan we beparted/ they laded by thynges necellary. free themonethes we favled in a eof Alexandria/whiche had wonmthe 3le/e had a badge of

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mthe Ile/shad a badge of Gamb Hollur. And whan we came to kula/we tarped there the dayes. wha we had lapled about/we came beginn: and after one daye whan ath wynde blewe / we came to Houselyhed of them to tarpe there less bayes/ and Co came we to Kome.

Zuce.To.

Actu. 14.5

Math. 8. b

And fro thence whan the brethren berpe Acts. 14. 8. of bs/ of they came forth to mete bate Apiforum & to the Thretanerng, Whan Daullawe them/ he thanked food /and warebbotbe. But whan he cam to Ro. me/ the buder captagne belyuered the Act. 24. C. presoners to the chefe captayn. #4 and.27.8 for 10aul/ he had leue to abobe alon

wiebone fouldper that kept hom. After thie Daves it fortuned / the soaul called the chefe of the Jewest gether. And whan they were come/

Act. 24. b. and.2c.b. # act.23.C.

Capbe buto them : pe men and brethen 3 hane commptted nothing again oure people/ not agaput the lawes the fathers/s per was I bound/belyn red out of Jerufale in to the Komapi handes: which what they had examine me/weld hauelet me go/for fo much ! ther wag no caufe of beath in me. 15 whan the Jewes Spake the contrarye/ wascoftrarned toappeale buto the & perour:not as though 3 hab ought to cule my people of. For thiscaule hane called you/even to fe you/ and to fpeal with you : because that # for the hor of Afrael/3 am bound with this chepi They layo bato him: We have nother ceaued letter out of Jeway concernyn the nother came ther ony of the beth that the web or fpake ony harme of the But we well heare of the what the

thynkeRe:for we have berbe of this te/that enery where a it is spoken gapnite. And whan they had appoint

him a Daye/thet came manye buto hy in to byslodgyng:bnto whom be expi

Actn. 22. 8. SRD. 26.8.

1.uce. 2.

o the hynabome of Bod/and preached nothem of Jelu/oute of the # lawe Bene.3.8 Molegiand oute of the prophetes! enfrom mornynge butyll the enen.

And fome beleued the thong that be Actu.17.

De/but Come beleued not.

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But whan they agreed not amonge mlelneg/they beparted/whan want b spoke one worde: full well hath the ly good spoken by the prophet Elap to oure fathers/and lapbe : 60 bnto people/and fape: \$ With eares pe Efa.6.b. heare and not bnberfonde :and Mat.13.b h eves hall re fe and not perceane. Marc. 4.4 theharte of thys people is wareb Luce.8.b. Me and they heare hardly with them Joha. 12.e. es:and thepre ereshaue they closed | Roma.IL. they shulbe not once se with theyre gland heare with they se eareg land erftond in theprehartes and be con ted/that Impghte heale them. Be it wne therfore buto you/that this falion of God is fent buto the Berthe/ they hall heare it. And whan he ethat/the Jewes beparted/anhab rate disputacion among themselues Daul abode two whole yeares in wne hyred Dwellyng/andreceaued em that came unto hym/preachyng progoome of God/and teaching tho maes which concerne the 2 Ofin with all boldnesse/bufozbidden.

Blofe bponibe. rrbin. Chaptes.

(Caltos & Mollur) Thefe are calittayn Karres/but the herthe toke

them for goddes/& helpers of them that occupye the see/as our faythlesse people do yet/whiche loke also for helpe in the creatures/& put not they, trust in God/without whom there is no helpe at all. Accuum.iii.

The ende of the Actes of the Apollo les/wrytten by S. Luke/which was present at the doynges of them.



S. want to the Romayus.

the principal and most excelled parte of the new testament/and most pure Euangelion/ that is to layiglabridynges/& that we call follow bell/and also a light and a wape in one the whole stripture / I thinke it mere that every Chiste man not onely have that every Chiste man not onely have the rote and without the boke: but all exercise himselfe theria every more community as with the dayly bread of the saludyes to wel: for the more it is saludyes to wel: for the more it is saludyes to wel: for the more it is saludyes.

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ped/the easper it is/the more it is the ed/the pleafaunter it is/and the moze roudely it is fearched the preciouses prigegare fonde in it/fo greate treate eof spirituall thynges lyeth hyd thei 1. I wyll therfore bestowe my laboure billaece/ thosowe this lytle preface or ologe/to prepare a wave in ther buto farre forth as God fhall gene me gra that it maye be the better binderlade euery man. for it hath ben hether to elidarkened with glo les & woderfull tames of Sophilters / that no man albe fope outthe entet & meanynge of which neuertheles pet of it felfe/ is to all the Certpture. frift we mufte the biliaetly the maner of fpeakyng the Apolite/saboue all thynge know at Daul meaneth by thele wordes Lawe/Spnne/Brace/fayth/ Kygh how paul mines/fleth/Sprite/e fuchelphe: or bleth certa rede thou it never lo ofte/theu fhalt wordes/ tlese thy laboure. This worde Lawe must be De mot be buberdab herafterthe com ligetly bus maner/a to ble Dauls terine/after bertonde. maner of men oz after mans wayes thou woldeltiage the lawe here in place were nothyngbuta learnyng th teacheth what onght to be bone/ what ought notto be Done/ag it is th with mas law/where the lawe is led with outwarde workes onely th the hart be neuer fo farre of but indgeth the groud of the hart/ pe a oughtes & thefecret moutages of Pnd/e therfor biglame requireth

of Bobre. quyreth toue.

The lawe the ground of the hart a loue fed thebe tome therof/a is notcotet with the onte warde worke enely: but rebuketh thofe worked mooft of al which forma not of loue fro the groud slowe botome of the hart/thoughthey appeare outwarde/neuer fo honeft and good. As Chaift in the golpellrebuketh the pharifes aboueall other that were open fynnerg/& callety the procettes/thatis to lave/Amulers paynted fepulcreg/whiche pharifes per lyued no me fo pure/ as perteynrage to theoutward bedese workes of the law pec & Daul inthe.iii chap.of hisepilli buto the 10hiles.confellethof hunfelfel that as touchyinge the law he was fuch oneas no macouldecomplayne on/e no withodyng was yeta murthurer of the fore/that hecopelled them to blafohem Chick/a was altogether mercyleffe/ ag many which now fayne outwarde good workeg are. forthig caufe the.cib.pla calleth allmelparg/because that no mat kepeth the law from the grounde of the hart/nother cakene (t/though heappe re outwarde full of good workes.

forallmeare naturally enclyned by to eupli a hate the law/wefpnbe in on felues baluft and tedioufies to do good butiuft & Delectacion to bo enpil: flow whereno fre luft ig to bo good/ ther th botome of the barte fulfylleth not th law/& there no boute is alfolynne al waath is beferued before Bod/thon ther beneuerfogreat an outwardibe andaprearaunce of honeftlyunge.

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forthis caule concludeth S. Dauf in e.if.cha.that the Tewes are al finners trafarellourg of the law/though they ake me beleue/thorow procetly of out edworkes/how that they fulfyll the w/& fapth that he only which both the wis ryahteous before God/meanyng erby/that no ma with outwarde worsfulfplieth thelaw. Thou (fapeth he the Tewe) teachelt aman ibulbe not rake wedlocke/a yet brekelt wedlocke felf/wherin thou tudgelt another ma etincodenest thou thyself: for thou thy fe boeft euen the bery fame thynges ofth thou mogett. As though he weld e/thou lyuest outwardly well in the thes of the law/e subgest the that ly not fo. Thou teachest other men/and Mamoate in another mang eye/but not wate of the beam that is in their neve. for though thou kepe the law wardly with workes/forfearc ofres ne/fhameand punyfhment /ether for eof rewarde/bantage and bapne glothet dock thou all without luft & lone arbthe lawe/a habbelt lenera great ale other wy le do/yf thou byddelt not te the lawipe inwardly in thome have swoldest that thee were no lawe/no pet Bod/the auctal & auenger of the off it were possible: so paynfull it is othe to have thone appetitesceleay. to be kept downe. Wherforethen aplaynecoclusion/that thou fro the. moand botome of then hart/artan apeto the lawe: what prenapleth it we that thou teaches another man

15 114.

not to iteal/whathou thenown left arte thefe in thrue barte/@ outwardly wol Deltfapne fleale pf thou Durft? though that the outward dedeg abyd notalway behynd withfuch procrites and diffing lerg/butbreake forth among enenagan eneil fcabbe or a pocke can not alwayed be kepte in with biolence of medecyne

Thou teacheft another man/but tea cheft not thy felfe / ye thou wotelt not what thou reacheft: for thou binberfan bett not the lawe arpghte/howe that pe can not be fulfylled and fatiffred /bus with an bafayned loue and affection/fo greatly it cannot befulfplied with out ward debegand worker onely. Alogeo uer the lawe encreafeth frime as he lapeth in the.b. Chap because that man igan enemy to the lawe/for ag mucha it requireth to many thringes clene con trarve to big nature/wherof be is not able to fulfyll one point or tytle /ag the lawe requireth it. And therfore are we more prouoked/and haue greater luft to brekett. for which cauleglake he laveth in the. bij. Chap. that the lawe is fpiti mal:as though he wolde lay/pf the law were flethly and but many boctrine/ti might be fulfylled/ fatified and ftilled with outwarde dedes. But now is the law gooftly/e no ma fulfpllethit/ excep te that al that he both/spryng of louefel The fprete the botome of the harte. Such a new is requir harth & luft rotage buto the lawward red per we cant thouneuer come by of then owne Grength Genforcement/but by the oper the lawe. tracton and west ynge of the fpiete.

The lawe encrealeth Crane.

can kepe

Forthe sprete of God only maketh a massicitual/e like butothe law/so that now hereforth he doeth nothing of sear or for luces or batages sake or of vaying clory/but of a frehut/e of thward lust the law is spirituall/e wyll be both so ned fulfylled of a spirituall hart/and merfore of necessite requireth it the sprete that maketh amanes hartefre/e seneth him suft e courage but the law ward/wher such a sprete is not/there remayneth synne/grudgynge e hatred a mynst the lawe/which law nevertheles

good/ryghteougand holy.

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Acquayntethylelfe therfore with the mer of fpeakyng of the Apostel/a let is now tyke fattein thene hart/that is not both one/to bo the bedes & wor sof the law/e to fulfpil the law. The thes of the law to what lo euer a ma eth/or can bo of his owne fre wpll/of lowne proper Arenath & enfortpna twithstadyng though ther be neuer great workyng/petagloge as ther ve uneth in the hart/bnluft/tediousnes dgyng/grife/payne/lothsonnes & co lo toward the law/lo loge areal the thes buprofitable/ loft pee & Danable he lyght of god. This meaneth want be.iii .chap .where he fayeth/by the es of the lawe shall no flesh be inftis on the lyalit of God. Herby perceas thou/that thole Sophilters arebut rauers / which teach that a ma mape uf prepare himfelf to grace & to the ur of god/with good workes/befor haue thelpjete & true fatthof Chu

To be the debes of the law/s to fulfyll the lawe/ are two thyinges.

Bowca they prepare thefelued buto the fauour of Bod/# to that which is good whathey thefelues cabo no good/noica not once thinke a good thought or colent to bo good/the tenel pollellyng thep has tes/myndes ethoughtes captineathis pleasure: Ca those workes please fod thynkeft thou/which are wie with gres fe/parn/& tedtoulnes/with an enel well with a contrary a grudgyng mynde? O Profpes holy S. 1020fperus/how myghtely with the Ceripture of paut/bybbelt thou com fonde this herefie about (3 trowe) a. rifi hundreth yeares ago or there bon.

tug.

Tofulfyi thelawe what utig.

The sprete cometh by fayth.

To fulfy! the law/ is to bo the workes therof/e what fo ener the law comann Deth/with loue/Inft/@inwardaftectio Delectació: e to lyne godly/e well/frely/ wyllingly & without copulfio of the law enen as though ther were no law at all. Such luft & fre lyberty to the law/com methonly by the worke of the sprete in the hart/as he fayeth in the fyit Chap

nowisthe fprete none otherwylege nen/the by farth only/in that we beleue the promifes of god/without wavering how that godis true/& wpifulfplaints good promples toward bs / for Chaftes blondes lake/as it is playn in the t.cha 3 am not afhamed (farth want of Chu ftes gladudynges/for it is the powero Bod/bute faluacio/to ag many as bele ne. for attoce & tegether eue as we bel ne the gladtibringes preached to bs/th holp gooft entreth into ourchartes/an lowfeth the bondes of the deuel/which before pollelleb our hartes incaptiuit

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helbethe that we could have no luft to he well of God in the lawe. And as the farth cos prete cometh by faith only/eue lo faith meth hy hearyng the word or glad ty hearynge mges of Bod/wha Chiff to preached/ the glad ty w thathe is Goddes sonne ama also/ ab erplen agapa for our lakes/ as he peth in the .tij.itig. g. r.chap. 21 our infreng the cometh of farth & the lovet me of god a not of bs. Wha we save! pth bipngeth the spiete / it is not to be merstad, that faith be serueth the spiet that the logete is not prefent in babe pe faith. for the fprete is euer in bg/æ ith is the gyfte working of the friet. at thoso we preach price/the sprete bes meth to worke in bg. Andag by mea page the lawe/he worketh the fear of od/so by preachynge the glad trdynges worketh faith. And now what we bes e and are come buder the connenant God/ then are we fure of the forete/ the promple of God/& then the sprete impanyeth farth inseparably and we gen to fele his working. And to faith infreth by of the spiece/a also bipns th the sprete with her workyng of all erapftes of grace/ a to the working of the rect of our faluacio/butyll we lealtogetherouercome synne/Death/ l'and lathan and are come buto the clatinge lyfe of glozy. And for this e lay we/fapth bypngeth the forete. te of commeth ft/ that fapth onely afpeth / maketh ryghteous / and plleth the lawe/for it biprigeth the tte tholowe Chailes deferunges/

meth bp dynges.

Fapth one ly mulify. eth.

Worked forpuge of fayth.

Spunel

the forete brongeth luft/loofeth the back maketh him fre/letteth him at lyberte/ a geneth him Greath to washe the tetes of the law with love ene as the lawere qupzeth. Theat the laft out of the fame faith so working in the hart/ furing all good workeg by they own accorde: that meaneth he inthe.tij.chap. for after be hath cast away the worker of the lawe so that he foundeth as though he wolde break & Difauil the law thorow faith/be answereth to that might be lay bagayal favena: we deftroy not the law tholowe faith/but maintayne/furtheroz ftablift the law thosow fatth. That is to lay we fulfyll the law thosow fatth. Synnem the Ceripture is not called the outward werke only cometted by the body but al the wholebulynes/a what lo ener acco panyeth/moueth or fereth buto the out warbe bede and that where the worker fpzyng/ag bnbelefe/pzoneffe/ a rebrnes buto the dede in the groude of the har with all the powers/affectios gappet tes wher with we ca but finne. So that we fay/that a ma the fynneth/whe hets caried away hedlog in to lynne/all toge ther agmuch ashets/of that poplon it elinació and corrupt nature/ wherin h was coceaued a born. for ther is no ou ward fynne comitted/ercepta ma beca farth to tyed away altogether/with lyfe/ foule the mother hart/body/luft ampnde therunto. The of all good feriptureloked fingularly buto the har workes/ & & bnto the rote & original fontapne of a bibelefe Tonne/whicheig bibelefeinthe botomi of enell. of the bart. forag faith only inftifpet

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shipingeth the spice estuff but the out ward good workes/eue so bubelescouly taneth and kepeth out the spice/proud beth the self/e seveth by lust but the wel outwardeworkes/as happened to bamand sug in paradyse seneral.

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bamand Eua in paradple Gene.iti. forthiscaufe Chaff callethfpnne.bn elefejandthat notably. 3hon. rbj. The rete (layeth he) thall rebuke the world Cyfie/because they beleue notin me:@ b.btii.he lapth: 3 am the lyght of the mlb:e therfon 30.rij.he bydbeth them byle they have lyght to beleue in the ht/thatpe may be the chylbre of light he that walketh in barknes woteth twhether begoeth. Now as Chift is elyght/fo is the ignoranne of Chift barkenes wherof he fpeaketh/in th bethat walketh/wotethnot whe the goeth : thatts/ he knoweth not to worke a good worke in the frahs bod/os what a good worke ig: & ther= in the.tr.be fareth:agloge as 3 am he world/3 am thelight of the world thercometh night whan no mã can the/which night is but the ignorame f Chailt/ in which/noma/ ca le to be worke that pleaseth god: # Waul ex beth Eph.iii that they walke not as t heythe which are araugers from pfe of god/thotowe the ignoraunce is inthe: agapn in the famechap. of (fapth he) that olde ma/which is upt thosowe the luftes of erroure! is to lay/ignozatice/ & Ro.rin. Let mitaway the debes of barknes/thas fay/of ignozannce a bubelefe. And

i.pe j. Falhio not your letues but your old lukes of ignorance: £ 1.30.11. We that loueth his brother/dwelleth in lyghte: the that hateth his brother/walketh in backnes/& woteth not whether he goeth for darknes hath blynded his eyes. By light he meaneth the knowlege of chair to by darknes/ the ignorance of Chair. For it is impossible that he that knowleth Chair truly/thuld hate his brother.

furthermoze:to perceane this thonge more clearly thou thalt buder fod / that tt is bupolitie to finne ony fpune at all ercept a mabreake the fyrit commande met before. now ig the fritt comanno met Dinided in to two berleg: Thylon god igonegod: a thou shalt love thy low god with at then hart/with at the foule with al thy power & with al thy myght se the whole cause why I spnne against ony inferiour precept/is/that this loud is not in mynehart: for where this law wiptte mmp hart/& were full & perfec in my foule/it wold kepe mynehart fri colentyng buto ony finne: & the whole only cause why this love is not witter in our hartes /is/that we belene not the fielt part/that our Lord god is one god For will 3 what the fewortes fone Lor onegod meaneth/that is to lave: pf enderstod that he made al/& rulethal/ that whatfoeneris done to me/whether it be good or bad/it is his well/e that b only is the Lorde that ruleth & both th wift therte whattijis worde myneme neth:that is to Caplof myn hart beleue felte the infinite benefites & kyndne

faod to meward/& buderfod & ernflip deued the manifoldconenafites of mes werwith god hath boud himfelf to be yn/whole & altogether with alhig poer/loue/mercy/& mighe/ the fauld 7 lo him with almpa hart/foule/power & labt/eof that lone euer hepe hiscoms admetes. Sole pe now/that ag faith themother of algoodnes & of algood mkeg/fo to bubelefe the groud a roote alenell al euell workeg. ffinally/pf ma bath forlake lyfte & is conerted out his trutt in Chutt /and to kepe law of god/both fal at a tym/thecau s/that the fleshe thosow negligence th choked the fpret & oppreded hi/a ta feb bi the fode of his treath/ which the fobe of his meditació in ged e in moderful detes/e m the manifold co anteg of his mercy, Utherfor the bes al good workedas good fentes/thee e nedeg be fayth in the harte where er fpryng: e before al bad de tesas bad teg/ther muft be bubelefe in the hart m the rote/fontayn/pith & areath of onne: which bibelefe @ ignorance is ed the head of the serpet a of the old go/which the womas led chift/muft birte fot/as it was pinifed to Ada race & gyfte haue this bifferece. Gra loperly is gods fanour/ beneuolence and mynd/which of hisowne felfe ath one deferupng of bs/he bearethte wherby he was moned a inclined to Chait to bg/with albigother and fgrace. Byft is the holy goot a his Duc kig/who he powerth into the hartes

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Grace. Byfte.

of the on who he hath mercy a who he fanoureth. Though the gyftes of the friete encreace in be Daply/ a hane pet theyaful perfecció: yee & though ther re marne m bg pet enell luftegand fpnne/ which fraht agarnft the fpret as be fare eth here in the. bij.cha. & in the.b.te the Bala. and it was lpoke before Ben.iff. of the Debate betwene the womag febel a the febe of the ferpet:pet neuertheles Bods fauouris lo great/& lo ftrogoues be for Chiffes fake/that we are contel for ful whole and perfect befor Bob. f Coppes favour toward bs/Dufbethme bysfelf/encreasing a lytle/ag to the tes/but receaueth be wholeand alto ther in ful love for Chaileg Cake our tercellos e mediatos / e becaule that apftes of the lipset & the battaple bets ne the foret & euell luftes/are begonel bgalready. Of this now buberfonde thouthe.bfi.cha wher Daul acculeth felf aga frnner/e pet in the biti. Chi Capeth: ther is no banactoto the thatan in Chaffig that because of the fprete/ because the geftes of the spiete are be gonne in bg. Synnerg we are/becaute the flethe ig not ful killed/& mortifred. Denertheles in as much as we beleue in Chift/shaue the earneft and begyne nying of the fpiete/# wold fayne be per fect Bod is fo louing & fanourable but bs/that he wyl not loke on luche lynne nother wyll cofite it as synne/but wyl deale with by according to our belefeut Chila and according to his promples whichhe bath fwozne to be bntpil the

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nnebefull apit & inostifyed by beath pth is not mas opinion & Dicame las fayth is ne ymagen/æ farne/whan they beare not the forge of the Golpell/whiche whan worked ep fe that ther folow no good worked man. amedement of lyuyng/ though they tre/& pet can bable many thynges of th/the they fall fed the enght wave a fayth only inftifpeth not/ a mamuf segood worked allo /pf he wilbe righ us a late: the canfe is/wha they bear golpel or glad tydinges/they farnof prowneltregth certapa ymagmacia Ethoughtes in they, hartes lapege me herbe the golpel/3 remeber the e/le I belene. And that they counte he fapth: which nenertheles as it is mas pmaginació e fapnpna/euen fo freth it not/ nother folow ther ony workes or amendement of lyuyng. mryght faith is athynge wlought Ryghte be holy good in ba/which changeth farth is of meneth be in to a new nature/a be eth be a newe in God/ & maketh be kynge of formes of god/as thou ceate fin the the forete of Thon/& killeth the olde Ada/and of Bob. eth be altogether newe in the hart/ d/wyll/lule/a in all oure affections werof the Coule/the holy good eues panyegher a rulyng the hart. faith linely thyng/mighty in workynge/ aunt and ftronge/ener boynge/ener efull/fothat it is bupofible that he the is endued therwith/ fhuide not he alwayes good workes without page. Pearethnot whether good hegare to be Done of nat/but hath

the wor-

pone the already/yer mecton be made of the/f is alwaydoyng/for such is his nature: now quyck faith in his hart/f line ly mouying of the spretedrine him thea te hym therunto/ who is ever doth not good workes/is an unbeleuping person faithleste/floketh roud about/gropig after faythand good workes/ and wor not what fayth or good workes meane/ thoughe he bable ever so many thynges of fayth and good workes.

Faythe what it is.

fapth isthe alpnely & Cedfact truft in the fanour of god/wherwith we committeour felues altogether bnto gob/ hateruft is fo furelpgronzed & Becketh o faft mour hartes/that a ma woldnot once boute of it/though he fhulde bree thousanderpmes therfor. And such trus wrought by the holy good thorow faith makethamaglad/lufty/chereful etm harted bnto god and toal creatures. 159 the meanes wherof willynglye & with our copulat he inglad a ready to w good to euery ma/to bo fernice to euery ma to fuffreal thynges/ that god may be lo ned a prailed/which hath gene him fuch grace: fo that it is impossible to feparati good workes frofatth/eue as it is ipol able to leparate heat & burnig fro frie

Therfore take hede to thy lelf/a bew re of thy ne own fantalies a ymaginace ons/which to judge of faith a good wo kes wyl leme wyle/wha in dede they a tarke blind a of al thiges mook foolil Diaye god that he wyl wyte lafeto wo be faith in thy ne hart/orelle thalt tho censayne enermore faithles/fayne tho

magen thousenforce thou weste with preife/a bo what thou writ o : ean ?.

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Kyahteoulnes is ene lich farth/a is Harth is lled gobbes righteousnes/or righteous righteous es that is of value before God for it is welle. fobbes apfre/e ttaltereth ama/e chaft th him to a new spiritual nature/and aketh him fre & liberall to pare enery an his beweye. for thosowe farth is a an pourged of his fpunes/& ebterneth at buto the law of Bod/wherby he aes th God his henour & payeth hym that oweth hym/ a buto men he boeth ferne writingly wherwith foener he can papeth enery mahis dewty. Suche abteouines can nature/fre wpl/a one one Arength neuer bipage to palle. for noma can gene hymlette fatth/ fo can not take away babelefe: how then can take awaye ony ofail : wherfore all is le proceely and frame/whatfoeuer is e without farth or in babelefe/as it mident in the.till Chap. buto the Ro pnes/though it appeare neuer fo glos ng or bewrifulionewardes.

flesh & sperit mape a thou not here bu fond as though fleth were only that what it is ich pertarneth buto buchalite/ & the t that which inwardly pertameth to barte:but joanl calleth fleth here ag na both 3hon.tij.All that is borne of that is to wete the whole ma with foule/body/write/wyli/reason/and atfocuer he is or both within & witha/study after the worlde a the flesh. felb therfore what loeuer (agloite-

flethe

as we are without the space of Bod) we thinke or fpeake/ofgob/of faith/ofgood workes and of fpirituallmatters. Call flefhalfo all workes which ar bone with out grace without workpagof the fpre te/ how feetler good/ holy and fptrituall they feme to be/as thou mayte proue by the.b. Chap. bute the. Balathtag/where an aul nombreth worth ippyinge of pools/ withcrafte/enup & hate/amog the Debes of the flelh/and by the bits bato the Ho. mayng/where he layeth/that the law by the reason of the fielhe is weake / which is not buderfto De of buchaftite only but of all frumes/ and mooft frectally of bubelefe/ which is a byce moof fpiritual

and grounde of allfynnes.

Amb ag thou calleft hym: which is not renewed with the forete & borne agayne in Chriftflefh/e all his bebes/euen the the bery mocros of his hart & mynb/his learnynge/ boctryne/ & cotemplacyon of hyah thynges/his preachyng teachyng & ftudy in the scriptur/buyldying of chui ches/fondyng of Abbapes/ genyng of almes/male/mates/e whatfoeuer he toth though it feme fpirituali gafter the la west of God. So contrary wyle call hym spirituall which is renewed in Charle! all his dedes which spapinge of fayth le me they never lo grolle as the walhyng of the disciples fete/ done by Chain/and Detersfylhping after the refurreccion yee & all the bedes of matrimonyar pu re lpirituall/ pf they procede of fayth/ whatfoener is done within the lawer o God/ though it be wrought by the body

Spititual

as the bery wepying of thewesand fuch like/how fo ener groffe they appere out. ward . Withoutfuch bnderstondynge of thele works/cant thou never butertied this Epittel of Paul/notheronpeother place in the whole feripture. Take hebe herfore / for wholoeuer bndercondeth thefe wordes other wpfe/thefame bnbes couth not paul what soener he be now pyll we prepar our felues to the epittle.

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for as much as it becometh the prea- The fpit er of Chattes glad tydynges/fyat tho Chapter. wonenyinge of the lawe: to rebuhe all inges/e to ploue all thinges frue/that ocede not of the fprete and of fapth in hull/& to proneatime lynners & chylen of wrath by enheritaunce/and how at to Cyune is they nature and that by ture they can none other wyle bothen frane/& therewith to abate the pape man/& to bypngehym buto the knows ge of himselfe/a of his miserie a wietebnes thathe might belyze helpe: Eue toth faynt paull /& begynneth in the na Chap. to rebuke bubelefe & grolle mes/which allmen le asydolatrye/@ the groffelynnes of the heithen were dag the lynnes nowe are of all them hich lyne in ignozaunce without fapth d without the fauoure of Bod & fapth he wrath of God of heaven appeareth tow the Golpell bpo all me for theps godlyneste and buholy lyuynge . For ligh it be knowe a dayly buberstonte: thecreatures that ther is but one god tis nature of her felf without the fpre grace/focorrupte andle poplonned/

that me nother to thake him/nother won they hem/ nother gene hem hes due home the but blinde the cleines & fall without ceallynge in to woile cale/eue brief they come but o woilh pppying of pmages and workinge of thameful (prines/which are abbominable against nature/& moreouse suffice the same unrebuked in other / had uinge delectacyon & pleasure therin.

Seconde Chapter.

In the. ii. Chap. he procedeth further and rebuteth all those holy people allo/ which without lufte & love to the lawes lpue well outewardly in the face of the weilde/& codempne other glably/as the nature of all proceites 15/ to thynke the felues pure in respecte of opensynners a yet hate the law inwardly/andare full of conetoufnette & enupe & of all biclet nelle. Math. xxii. They are they whuh belople the goodnes of Bod and accom byinge to the hardenelle of their hartes beape together for thefelnes the wrath of Bod. fruthemore S. Danllaga true expounder of the lawe fuffreth nomato be without fpane/ but Declareth that all they are buder (pune/which of fre well and of nature well lyne well/ @ fuffreth them not to be better then the open fyn ners / pee he calleth them harde harted and fuch ag can not repente.

Chyade Chapter.

In the.iii. Chap. he mingleth both to gether/both the Jewes & the gentyles/& layeth that the one is as the other / both lyners/& no differece between the/faue in this only/that the Jueshad the words of God comitted but them. And though many of them beleved not theron/yet is

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gobbes trueth of the plomple therby no. ther burte not mynifhed : & he taketh in his wave a allegeth the layeng of the.L. ofal. that god mpghtabpde true in hyd wordes / a ouercome what he is judged After that he returneth to hys purpole ngayn/& proueth by the freipture that at The lawe me without differece or excepció are fin- tuftifpeth nerg & that by the workes of thelaw no. not but be mais inflifred:butthat the law was ged tereth the men to becere to beclare frame only. The frame only e bearnneth & theweth the erght ware and combe nto righteoulnes/by what meanes ine pueth. uf be made righteous & fafe/& faveth. eparallyhers & without mayle befor ob/ a mult without they owne beferong be made ryghteous thosow our fas th in Chill/which hath Deferued fuche apreousnelle for ba/ & is become buto Goddes merciftoolefor the remission francs that are pall therby proupinge at Criffes righteonines which cometh nbs thosow faith helpeth bs only whi erighteonines (fayth he) is now becla b thosow the gospel a was tellifyed of efore by the lawe /& the prophetes. Fur ermore (layth he) the lawe is helped & thered thorow faith though the w stherof with al their boatt ar brought naught/and proued not to fullifpe. Inthe.fifechap. (afterthat now by the fourth frist chap the lynes are opened/athe Chapter. pe of faith boto right confinelle layd) beginneth to answer buto certapu ob crons & cancillaciós. And frit he pueb forth thote bipno rea long/which co dy they that well be tultified by thepr

Outwarde workegare wytnestes off the in: ward faith

heare that onely farth without worked ulifyeth/ faveng: Thall men be no good workes ? pee & pf fapth only tuftifreth/ what nebeth a ma to andp for to bo good workes : We putteth forth therfore Abia ba for an enfapte/fapeg: what byb Abia. hawith his workes/was at in baine?ca his workes to no pfet? And fo cocludeth that Abraha without a before al worker was fultifred and maderyghteous. In to much that before the worke of circuit tion he was prayled of the ferip ture/and called righteous by his faith only. Ben rb. So that he byd not the work ofcirc cifron for to be holpe therby buto ryghe teoulnes/which pet God comanded him to bo and was a good worke of obedicce. So in lyke wife no doute none other wo kes helpe ony thy nge at all buto a mand indifyenge. But as Abrahagereneifion wagan outwarde figne wherby he beck red his erghtesulnelle which be had b Cranes and farth/and his obedience a redynes but the worl of Bod/eue fo are allother good workes outward fignes & outward fru teg of fayth & of the (prete/ which fulli fre not a ma/but that aman ig inftifped alreby before Bod inwardly in the hard thosow fayth & thosow the fprite purch fed by Chiffes blonde. Dere with nowe Rabipshed S. Waul his werrine of fayth afore reherled in the . (11. Chap. and by geth alfo tellimony of Danto in the.til Dlat. which calleth a manbleffed/not o workes/but in that his fonne is not re heued/and in that fapth is imputed fa

elabteoulnes/though he abyde not after arde without good workes whehe is nce instifyed. for we are instifyed & ceteaue the forite for to bo good werkeg no is hethat her wer it other wife politile to bo good porkes/excepte we had first the spite.

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for how is it pollible to be ony thing bel in the light of God whyle weare per captinice & bondage buder the deuell/ nd the devel polletteth by all together/ holdeth our hartes/ to that we can not recolent buto the wyl of God. Do ma erfore can prevent the sprite in boynge od:but the losete mult fyst come & wa himout offits depet with the thober the lawe feare hom/ & thewe him his Merable effate & wietchebnes/& make nabhorre & hate hymselfe & to delyre pe/e then coforte him agapa with the launt rayne of the Bowell/that is to e:with the swete prompleg of god in httle/& stere bp fayth in him to beleve promples. The whe he beleueth the mples as bod was mercyfull to prole/fo is he true to fulfyl them/& wyll me hyin the spiete a ftreath both tolethe wyl of God & to washe ther after. o le we that god only which accordinge the scriptur worketh all in all thinges theth a mag tultifpeng/faluacion and lth/pee & poureth fayth & belefe/ ln& one goddes wyll/a arength to fulfyll fame in to be/euen ag water is pouin to a belleli/a that of his good wpl purpole/ a not of oure deferupages merites. Goddes mercrein promp. e/e trueth in fulfplipage his ploinys

Bleffed hathhis lynes for geue bim

les laueth bs/& not we once leiues. In therfore is all land/praple/& glory/ to be acue buto God for his mercy & trueth/s nor buto be for our merpres & Delerupa geg. After that he Bretcheth big enfam pie out agaynt allother good workes of the lawe / a cocindeth that the Jewest not be Abiabas beyies because of bloud and appred only & much leffe by the wo kes of the lawe but mult inheret abu has faith yf they wyl be the right herie of Abraha: for as much as Abraha befo the law/both of Moles gallo of circin fion/was thosow farth made rythteou and called the father of all them that b lene/a not of the that worke. Moreone the law caufeth weath, in as muchas n man can fulfyll it with love & lute. An as longe as fach grubgynge/hate & ind gnacyon agaynst the lawe remayneth s the harte: & is not take away by the for te that cometh by faith/fologe (no bout the workes of the law Declare eutbent that the wrath of God ig bpo by and n fauoure. Luberfore fayth only receauch the grace prompled bute Abraham, An thele enlamples were not wivere for brainag fake onfr (fayeth he) but forout alle to who yf we belene/faith shalbe re kened lykewyle for ryahreouineg/agh fayeth in the ende of the Chap.

Che.b. | Chapter

In the. b. chap. he comendeth the few tes and workes of faith/as are peace to topcingein the colcience/inward lone is Bod and man/moreoner boldnes/ truft coftdence & a Gronge & luft pmpnde/and Gedfalte bope in tribulacion & lufterpu forall fuch folow where the reght faith s/for the abumbante graces faite & aptles of the spiece / which god hath genen be in Jela Chuil/tu that he gave hun to pe for be pet hys enempes . Mow hane e then/that fapth onely before all word es tultifieth/& that it foloweth not pet perfore that a mathulo bo no good work es:but that the right shape workes aby not behynd/but accopane farth/enem bipghtenes doeth the Sonne/and are Med of Paull the frutes of the lozete/ bere the spiece is/ there it is alwayes mmer/ & there are alwayes good fruofthat is to lay: good workes. This is aulg order/ that good workeg forpinge Bood wer the sprite/the sprite cometh by faith/& keg are th pth cometh by hearynge the worde of frutes of od/whe the glad tydinges & promples the spuite. buch God hath made to by in Chrifte, preached truly/& receaued in the grou of the harte without wanering/or bou ge after that the law bath palled byd he hath daned consciences/ where the nde of God is preached purely & reces o in the hart/ther is farth & the spite god/& there are good workes of neces when occation is geue. Where Gods the is not purely preached/but mens ames/tradiciós/pmaginaciós/cere nies & Inperatició/ther is no fapth/e equetly no spatte that cometh of God d wher goddeg spatte is not ther cabe good workes / ene as where an appel is not/there can grow no apples but tig bubelefe the Deuels Cpatte & euell thes. Ofthis godd (prit & his frutes

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have one halp proceites not once know! nother yettapited howe fwete they are! though they fayn many good workes of their owne pmaginacion to be intifped withal/in which to not enecrom of true faith/or [piritual lone/or of inward tope peace & quietnes of cofciece/for as much as they have not the worde of God for the/thatfuch werkes please god but the are eue the rottefrutes of rotte tre. Af ter that he breaketh forth/and runeth a large/& shewed where both spune & rie teoulnes beath & lyfe come. And hecon reth Adam & Chaft together / this wp realonyng & Dilputyng:that Chill mu nedes come as a leconde Adam/to mak bg hepregof his ryghteonines thorows new [pirituall byith/without our belet uinge/eueag the fyst Abamabe be bei reg of lyfie thosow the bodely generace without our belerupng/ wherby is en Dently knowe & proued to the beterme that no man can bayuge bymleife out Conne buto righteoulnes/no moze the coulse have without that he was bou bodely. And that is proued here with: as much as the bery lawe of God while of right thuib have holpe/ (pfony then coulde have holy en ) not onely camean brought no helpe wyth her/but alloc created fpane/because that the enelian poploned nature is offenbed and biter displeased with the lawe /a the more in is forbyb by the law/the more is the pro uoked and let a frie to fulfpil @ lattity hypluftes. By the lawthen we fecletel shat we mut nedes bane Chifto inti

be be with his grace/a to belpe nature. In the.bi. be letteth fouth thechete & The.bf. sincipal worke of fayth/the battaple of Chapter. e frite agaynt the flesh how the frit laboureth & enforceth to hall the rems aunt of Cynne & lull/which remayne in e fleshe after our tultifyenge. And this thap . teacheth bg/ that we ar not fo fre of fre thosow faith that we shuld here ath go bp & downe pole carlelle & fure our felues as though ther were now more fyn in berpes there is fynne re. puynge in bg / but it ig not rehened/ aute of faythand of the fpatte/ which ante agapult it. Wherfore we have p. uch to bo all our lynes longe/to tame bodyeg/& to copelle the membreg/to er the Courte & not the appetites/ that the we myght be lyke buto Chiftes ad & refurreccion/& might fulfyil our tyme/which fignified the moutifying Baptyme meg/and the new lyfe of grace. for is a witne battapilceaffeth not in by butpl the fe betwene beeth / & butpll that frame be vitterly Bod & bg/

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this thinge (3 meane to tame the bas ue pmyled e to forth) we are able to bo (fareth to mortific fernge we are buder grace/a not bus the lutes the lawe/what ig not to be buder the and fynne ethe hymicife expoundeth. for not that remain buber the lawe is not fo to be bus neth in the onde/that enery man may bo what felbe. ec. fulleth. But not to be broer the fot to be e is to hane a fre hart renewed with binder the n lusteth. spece/so that thou hast lust inward. lawe what thene own accord to bo that which it meaneth law comannoeth withoutcopulfion/

me by the death of the body.

that we ha

To be bus berthelaw what it is. ree though ther were no lawe. For grace that is to lave Bods faueur bringeth by the lovete a maketh by love the lawe/for the ther now no more lynne/nother is the law now only more against by/but atom and agreed with by/andwe with it.

But to be under the lawe/is to deale with the worked of the lawe/a to worke without the spate and grace/for so longe no dout synne raygned in by thoso we the lawe/that is to saye/ the lawe declareth that we are under synne/ and that synne bath powr a dominió oner by/seyng wera not fulfyll the law/namiy with in the harte/ for as much as no man of nature sanoureth the law/ consenteth therbuto and delyreth therm. Which thying is exceadynge greate synne / that we cannot consent to the lawe/ which lawe is not thyinge els saue the wyll of Hod.

This is the realt fredome a lebert fro (pune & fro the lawe / wherof her teth bato the ende of this Chapt that a fredome to bo good only with lufte/ to true wel without copulfion of the le wherfore this fredome is formulalle bome/which destroyeth not the law/b mynistreth that which the lawe requ teth/and wher with the law is fulfyll that is to bnberftonbe/luft a loue/wher with the law is fiplied: & acculeth ban moze/copelleth by no moze/nother hat night to crave of by ony more. Enena hangh thon were in bette to anotherm were not able to pape/two maner was pes mighteft thou belofed. One wave/pt he wold require nothing of the/a bicke

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hyne obligation. Another wave/pflome ther good ma wold pape for the / gene easmucheas thon inpahtel latilitie pne obligacyon withail. Of thes wele ath Chuft made be frefed the law and erfore to this no wylde flethly liberte/ at thuib be nought / but that beeth all puges/a isfee fro the craninge a dette the lawe. Inthe bij be confyrmeth fame with alimilitude of the state of trymony. As whethe husband byeth/ wyfeigat hir liberte/a the one lows Departed fro the other/not that the ma Chuid not baue power to mary bit notherma/but rather now first of al mefre and hath power to mary buto ther ma/which the could not bo befo spil the was lowled fro by fyra buf-D. Eue foare ourcoftiences bond & in ger to the law baber the olde Abathe beas loge as he lyueth in bs. for the Declareth that our barteg are bound that we can not diffent fro him. But the is mortified & kylled by the forts benis the confitence fre a ar libertet to that the cosciece shall now nought but now fyat of allcleneth bats ands that is to wete Chaile and baingeth h frutes of lyfe. So now to be buder to be but mo/is not to be able to fulfil the law ber the lato be tetter to it/a notable to pap thy we. To be th the law requireth And to belowfe lowle fro the law/is to fulfyl it/& to pape that the lawe. th the law Demandeth/fo that it can heceforth are the nought. Colequet Daul Declareth moretargely that naof fin & of the law/how that those w

the.bu. Chapter.

chelaw fonne renineth/moneth bir lefe and gabereth Gregth. for theold ma and colsupte nature/the more he is forboten and kept baber of the lawe / ig the more offended and despleased therwith/for as much as he canot pape that which is required of the lawe. For Cynne is his na ture/a of him felfe becan not but fynne Therfore is the lawe beath to hym /top ment & materbome. Dot that the law ! envil/ but because that the enell name can not luffre that which to good/cam abyde that the law (huld require of hi onpe good thynge. Lyhe as a fyche mi cannot luffre that a man thuid believe bym to runne/to lepe and to be other Desof an whole man.

for which caufe S. Want conclude that where the lawe is buderfonder perceaued of the belt wyle/ther it boe no more but btter fonne/a bapnge ba to the knowlege of oure leines/eth hyll bg and make bg bonde bato etc bamnacion & Detters of the euerlally wath of God/euenas he well felethi buberstondeth whose considence is tel touched of the law. In fuche banger we ce we per the lawecame/that we knew not what frame mente/nother yet ka we the wrath of God boon frances/ the lawe had bystered it. So leph t that a man muit hauelome other the pee & a greater & a moze myghty thym then the lawe/to make bim ryghteons fate. They that biber Bonde not the lan on this wpfe/are blynd and go to wo he prelumptuoudy /faspolynge to latyify

thelawe with worked. for they knowe of that the law requireth a fre/ a wpl page/a lufty and a lournge harte. Ther se they le not how that the law is the tualand requireth the hart. I mave of pneowne Grength refrapne that 3 be pne enempe no burte/ but to loue hym tth al myne hart/& to put away wrath ene out my mynbe/can 3 not of myne wn trength. To abltepne from abuites as concerning theoutward bede: can Do of myne owne Grength/ but not to fre impne bart is as bnpolitie bn me/as is to chole whether I wpihaeres thysicand per le the tawe reque th/wherfore of a mang owne freath the law neuer fulfplied/we mut haue eceunto Bodgfauoure/and his fpiete echaled by Chilles bloube.

Menerthelelle whe 3 lapbe a ma map langethynges outwarbely clene as this harse / we muft buderftombet an is but bainen of byners appear ind the greatest appetite ouerco the lefte/ a carteth the man aways

ently with her.

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As when I belyte bengeaunce and re also the inconvenience that is lyke owe/pf feare be greater/ 3 abftep f the appetite that Delyieth benge e begreater/3 can not but profecu e bebe/as we le by experièce in manurthurees & theues/which though be brought in to neuer lo great pe f beath/petafter they have elcaped uenthelame agayne. Furthermore flelhan criareth/how thespiete & the flethe spays

ther.

fyght togerygntetogether in one man/and maketh an ensample of hym fetfe/that we myght learneto knowe the workes a rychte. 3 meane to hyllfynne in our felnes. De cat teth both the fprete gallo the fielh alaw because that lyke as the nature of God. Des law is to bypue/to compell & to craue:euen fo the flelhe Dipueth/copelleth/ craneth/a rageth agapn@ thefogete:and wyl have hyp luftes latisfred . On the other (poe Dipueth the fpiet/cryeth/and frahtethagarnfte the flefte/e wpl baut hig luft latiffyed. And this Repfe Durch in basiongas welpue:in fomemore in Come lelle/ag the Corete or the delb i Aronger/& the beryman his owne felt is both the forese & the flesh/which fra teth with his own felfe butpl fon bebte ly llayne & we al together ipfrituall.

The bilt. Chapter

In the biif. Chapter he coforteth inc francers/that they despayze not bec of luch flesh:other thynke that the lette in favour with Bod. And he the how that the frnn remapnyng in bo teth notifor there is no bannger to the that are in Chaifte/which walke not terthe fleth/but fyght agaynft it. And expoundeth more largely what the na re of the fleth sof the friet is: show sprete cometh by Christ/which spret heth bg fpiritual/sameth/fubbueth/a mostifreth the fleth: ecettifreth bet we are neuerthelelle the fonnes of & Decoforteth be in our pallyons & affi cpons/bythe alliftece of the fpret/white me keth intercettion to God forbs mpg tely with groupinges & mourninge at

of the creatured with vs. So le we that the lethie Chapters the vi. vij. & viij. do none other thying lo much/asto diquebs to the right workes of fayth/which is to kyl the old ma/e to mortifye the flesh.

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in the ir.r.eri. Chap .: he treatethof Boddes predestinacron: whence it fprin eth al together/wheterwe thall beleue notbeleue/be lowled fro fynue of not elowled. By which predestinacyon our uftifpenge & faluacyon arecleaue taken ut of oure handes/& put in the handes t God onely: which thrnge is moof nes ellary of al. for we are fo weke & fo bn ertapne/that pf it flode in bg:ther wol e of a tructh no man be laued: the benet boute wolde deceaue bg. But now ig od fure that his predeftinacpon ca not reane him/nother can onyman withs mbe or let him: & therfare hauewe hos e truft agaynt fynne. Let bg folowe ordre of this Epillie a notell with at stearneto badertiode what the es the golpell meane/& the office of two/that we maye in the one know re felnes/show that we have of oure nes no Arenghte but to Cynne: & in the per/the grace of Chiffe. And thenlet frght against frine & the fleth/ag the fpelt Chap.teach by After that whe arecome to the bill. Chap. are bus the croffe & fuffrynge of tribulacyon necessite of prebestinacyon wyl ware te and we that well fele how a pies use thyrige it is to be wel exercyled. erforemust Adam bemortifped/& the bely whyt brought beerly to naught!

The w. gl

perthat thou may ke awaye with this thinge/and brinke to thronge with this thinge with thing enery learning hath this tyme/measure age/e in Christ ther is a certaine childs hob/in which a mamust be cotent with mylke for a season/butyll he ware strog and growe by buto a perfecte man in Christ and be able to eate of more strogments.

Chapter.

In the. rij.chap.be geneth erhostack ong. for this maneroblerueth Waul in all his epittles/frift he teacheth Chiff and thefatth/then exholteth he to cook workes and buto continual mostifyed of the fleine. So hereteacheth he mon workes in bebeand the true ferupage of Bod/to offer thepre owne bodyes with hyllyngeand mortifyenge of the inter of the flefh. After that he befertbeth the outwardeconnerlacion of Chaifenm how they ought to behane themfel in (piritualithymaes/ howe to te preache and rule in the congregact Chitt/to ferue one another/to fut thynges pactently/and to comit the he & begeaunce to god/shele arethe u neg of a Chille man which fringoute faith. Forfaith keneth not holy daye therfuffreth our man to be yole /w foenerthe Dwelleth.

Chapter.

In the residence that to bonour the wordly and tepopall sweard. For though the mang lawe and ordinance make not a mangood before God/ nother intelligent in the harte/yet are they ordered for the furberaunce of the comun welch to may nter peace/to puny she the cue

and to befende the good. Spectoreongoe the good to honoure the tepotal (weard and to kaueft in renerece/though ascocernynge them felues/ thep nebe it not/ but woldeabstayne from euell of theys owne accorde/pee and bo good with out many lawe/but by the law of the fprete which generneth the harte/and gebeth to buto all thatig the well of Bob. fry Lone is naily he comprehendeth/ and auetteth op all in loue/ Loue of hy owne nature lyng of the eftoweth al thatfhe hath/ and euen hy wne letteon that which is loned.

In the riff, chap be teacheth to beale berly with the colcières of the weake the faith/which biberftod not pet the bertie of Charft perfectly ynough / and fauoure them of Chaiten loue/@ not ble the libertie of the faith bito binraunce but bute the furberaunce am benge of the weake. for where fuch Deraciois not/there feloweth Des and belpilynge of the Bolpett. 3t ter therfore to forbeare the weke a le/bntplithep ware ftrong/thethat learnynge of the gofpell fhuid come ogether binderfoote. And fuch weike the fingular work of lone and where imperfecte / theremulte nebes be harespecte buto the weake/a thrunge t Chillcommannded and chergeb to ababoue all thringes.

in the. rb.cha.be fetteth forth Chitt pn to be folowed/that we allo by his ample/thulte fuffre other that are pet the/asthem that are fraple/ope fpns s/bnlearned/bnexperte/and of loths

the fulfpl

The rittle Chapter.

The.rb. Chapter. comemaners/& not to cake the awaye couthwith: but to lustre the tyll they was sebetter/and exhoute them in the meane tyme: for so dealt Chuts in the Golpell a now dealeth withe by daylye/sustrynge our unperfectnes/weakenes/conners, tyon & maners not yet fallyoned after the Gospel: but smelof the fielh: yee & so me tyme break forth into outward dedicate

After that to conclude/fofpnde we in this Epitte plenteoully bato the brets moft) what lo euer a chriften mão, wo ma oughttoknow/thatis to wete/ what the lawe the gospell (spine grace farth) righteoufnes/Chift/God/good worker loue/hope/@thecroffeare: @ eue wherin the pytofal that pertayneth to the Chil Genfarth Condeth: and howea Chaifen man ought to behaue hpin felfe bito eu ty man/he beperfect oza finner/good bab: frend or foo frong or weake: and conclusion howe to behave oure f both towarde God & toward oure a alfo. Wherfore it appearetheuib that Danismynde was to comprehe brefoly in this Epilitie al the whole let nynge of the Bolpil/ & to prepare an it troducepon bato all the olde tellament for without doute/wholoever hath th Eptile perfectly inhigharte/ the fami hath thelyohte effect of the olde tella ment with hom. Wherfore let euery mi wythout exceptpon exercyle hym felfe therin byligently:and recorde is nyaht Dayecotinualy/bntylhe be full acquayn

This Epitle is the bose of all the ferps ture.

The 16 cha

ted therwith.

Ebelat Chapter is a Chapterofre

omendacyon/wheren he pet myngleth a pood monyeyon/ that we thulbe beware f the tradicios e doctryne ofme/which begple the fimple with fophiliryee lears nyngenot after the Bolpett. Compare therfore at maner doctryne of men buto he fcrppenre/& le wheter they agre not and comttte thy felfe whole and at together buto Chrifte: fo that be with hys oly sprete & with al his fulnes dwellin

thy louie.

The lumme & whole cause of the way tynge of this EpiBle/is: to proue that a man to miltfyebby faith only/e to baye ea man to the buderfondynge & felpise that faith only tultfyed. And by tult enge/bibeeftonbe mone other thynge/ be to be reconcyled to food and to be res med bito his fauoure/and to hanethy nnes forgenen the. As when Ilay Bod tred be/bnderstode therby that god Chattes fake/ merytes & Deferupus anely receaueth be buto his merche are e grace and forgeneth by oure leg. And whe 3 lave: Chatt iuftifped binberftonde therby that Chiftonly th rebemed be/benghtand belynered out of the wiath of God & bamnacion bath with his weikes encly purcha be mercy/the fauour & grace of Bod bwhen 3 layerhat fayth onely inftle th: biderstonde therby/ that fayth @ At futhe truthe of Bod in the mercye miled bato by for Chittes lake/and his deferupage and workes onelye th quyete oure consepences/and cerpe her/that all oure lynnes be forge.

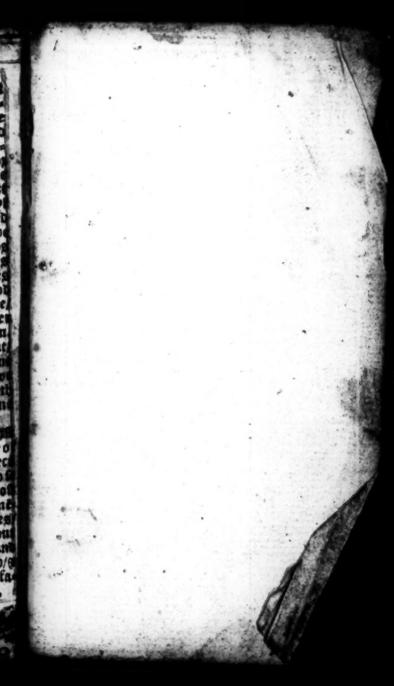
er and weare in the fanouteel Bob. furthermoze/ fet befoze thone eved Childes workes and thene owne work kes/Chittes worked onlye intiffe the and make fatt fraction forthy fynne/and thuncown workes not. for the promy. Ce of mercy is made the forchultes mor hes fake/e not for thonown works fake finally that we lave faith only ma freih/oughte to offende noman. for pl chiebe true/that Chift onlye rebemen bg/Chift onlye bare our fynnes /made fatilfaccion for them and purchafeb be the fauoure of Bod/ then muft tt nedes betrue that the truft onlye in Chaftes Deferupage and inthe promples of 601 thefathermade to be for Chattes fake both only equyete the confcience and cer tifyeher that the Connegare forgenen

not. Janiweve/that/and allyke argum tes are naught.

Rowgo to reader/& do enen lo. ffpl beholde thy selfedingerly in the lawe o God/& set there thy suft danacion. Sec darely turne thyne eyes to Chick/and there the exceading mercy of thy moot kinde & ionynge father. Thyrdely remeder that Chick dyed not for thy synness that thou shulded lyne tyll in them/but that thou shulded be anew creatureant that thou shulded be anew creatureant the new lyfe after the wyll of God/a not of the Reshe/leste thou lose thy same noure a mercy agaphe. Farewell.

And whan they lay/a man must repent forfake lynne/e have a purpose to lynn nomore as nyeas he can elemethe law of God: Ergs faithand love tustified

Coclusion



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